

# MISSIONS

## A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION  
MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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# The Publisher's Page



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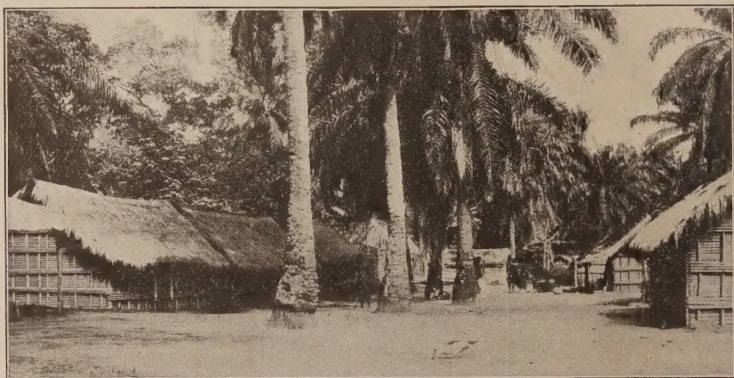


"Thy word is a Lamp  
unto my feet and a  
Light unto my path."





GOING ASHORE IN SURF BOATS AT ACCRA, WEST AFRICA



NATIVE VILLAGE NEAR BOLOBO, CONGO RIVER



BONGINDA, STATION OF CONGO BOLOBO MISSION, 900 MILES FROM THE SEA



## “The White Man’s Grave”

Africa is a lovely Charnel House. — Herbert Ward

BY REV. JAMES H. FRANKLIN

Member of the Foreign Mission Society’s Sudan-Congo Commission

THE COMMISSION’S INTRODUCTION TO THE CONGO—  
FIELD EXPLORATION FULL OF THRILLING INCIDENT—  
REAL CHRISTIAN COMITY—THE NATIVES AT HOME—  
STRIKING ILLUSTRATIONS FROM THE AUTHOR’S CAMERA



CONGO MOTHER AND  
CHILD

THREE weeks out from Antwerp, the *Bruxellesville* was slowly making her way against the dark brown torrent which rushes out of the jungles and marshes of Central Africa under the name Congo River. A merciless thing is this Congo current. To its own force, which is gathered in its course of thirty-four hundred miles, is added the strength of many thousands of miles of tributaries. At its mouth its savage appetite has not been

satisfied until it has eaten a chasm sixteen hundred feet deep in the bed of the Atlantic Ocean, whose tides are discolored far out at sea by the dye stuff of the Congo Basin.

This second largest river in the world has never been hospitable to the white man. For nearly four hundred years after its discovery by the Portuguese explorer, Dom Diogocam, the Congo successfully resisted invasion by European spies for any great distance through the cataract region. The lower cataracts begin a hundred miles from the mouth of the river and extend a distance of two hundred and fifty miles to Stanley Pool. A tropical sun, malarial fevers and poisoned arrows were other safeguards for Congo secrets. Although many white men gave their lives in trying to break through the lines of defence, “Unexplored” was the word found on maps of Central Africa as late as 1877. Only thirty-four years ago did this land surrender its story, and even then Stanley found it necessary to slip in at the back door.

The Portuguese had established their highest river settlement between the sea and the cataracts, at a point just below the whirlpool rapids, whose boiling waters, overshadowed by colored



cliffs, suggested the name "The Devil's Cauldron." The temperature thereabout suggested a second name, "The Mouth of Hell."

The *Bruxellesville* was on the last hour of her long voyage. Just above the "Cauldron" was her pier at Matadi, where steamers discharge their cargoes of trade-goods and receive immense stores of rubber, ivory and palm oil. Here also traders, government appointees, army officers, engineers, explorers and missionaries go ashore for the long journeys into the interior. Most steamers homeward bound carry back some whose health is broken by the tropics, or take tidings to Europe of the growth of "The White Man's Grave." "Africa is a lovely charnel house," said Herbert Ward.

Matadi itself is a collection of low, white buildings that all but blaze in the fierce sunlight — such buildings as one expects to find for "palefaces" who must live near "The Mouth of Hell" and inhale the steam of "The Devil's Cauldron." There is no help for it.



DISSEMBARKING IN "MAMMY CHAIR"

The steamers can proceed no further. At this point both goods and passengers must be transferred to the tiny railway which makes the journey of two hundred and fifty miles to Stanley Pool



STEAMSHIP BRUXELLESVILLE LEAVING ANTWERP FOR CONGO, WITH THE COMMISSION ON BOARD

within less than two days. The passenger who is disposed to complain of the service should have visited Africa a few years ago when two weeks were required for the overland march, with a train of porters for the tents, "chop boxes" and luggage.

Long before the *Bruxellesville* could be made fast to the small steel pier, a

annum and attends to their spiritual needs as well. He has oversight of the work of native evangelists. He receives supplies from incoming steamers and forwards the same across country or up river to the missionaries in the remote sections. He unravels all of the knotty legal tangles. More than thirty years he has been at this work. Several years be-



BOATS MEETING STEAMER AT MOUTH OF CONGO



LANDING PASSENGERS AT SIERRA LEONE

rowboat slipped out from a mission compound, paddled by a half dozen native boys, and flying the Stars and Stripes. It was the boat of our own Society, commanded by our medical missionary, legal representative and transport agent, Dr. A. Sims, the first citizen of Matadi, and probably the greatest living authority on tropical diseases. He speaks seven languages, but he is a man of few words. He has no time for needless "palaver." His day begins at four in the morning and ends when he gets through. Perhaps no man in Congo does more business or does it more quickly. He gives the natives ten thousand treatments per

fore Stanley went on his search for Emin Pasha, Dr. Sims was exploring the Congo Basin, furnishing a tempting mark for the cannibals, studying unwritten languages, preaching the gospel, and giving medicine to the natives. Everybody knows him. Every steamship purser who goes to Congo can tell you of Dr. Sims. Address a letter "Sims, Congo." He would likely get it.

Our luggage went ashore without inspection. Our legal representative is allowed to take ashore whatever he likes and report to the customs officials the amount of dutiable goods he has received. The Commission was fortu-





AN EVENING SCENE ON THE CONGO

nate in falling into hands so experienced. But here we were doubly fortunate. The guide of the party, Rev. Joseph Clark, knows the Congo as few men know it. Moreover, he is known. Said a steamer captain one morning before breakfast, when our pilot had secured trophies from a trader's post on the Upper Congo, "If any man can get what he wants on the Congo, that man is the Rev. Joseph Clark." Mr.

Clark, too, was a daring explorer and strong missionary thirty years ago. He can tell many an interesting story. With such men to start us and steer us, it is small wonder that veterans of Central Africa marveled at the distances we traveled and the health we enjoyed those months along the rivers and over the hills. Both men preached quinine—two to five grains per day. They preached; we practised religiously. Both



OLD CHIEF PRESENTING HIS MEDAL TO VISITORS AT BANANA POINT



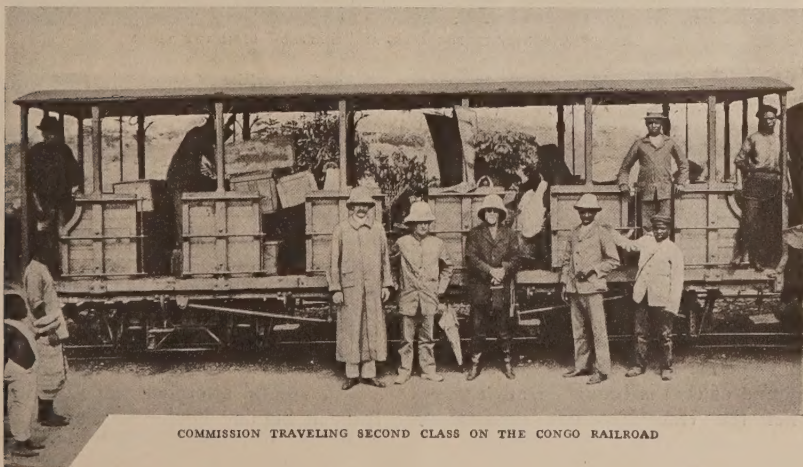


THE CONGO RAILROAD

doctors advised a lively faith, but exhorted that we keep the powder dry. Most strongly were we warned that five minutes in the sun, without a helmet, might prove a short path to suicide. Even at this late day one member of the Commission fears to lift his hat in the winter sunshine of the Rocky Mountains.

Missionaries travel second class on the little Congo railroad. For an armchair in the first-class carriage the fare is forty dollars from Matadi to Stanley Pool. For space in which to sit down or stand up (positively no other accommodations, except space under the seats

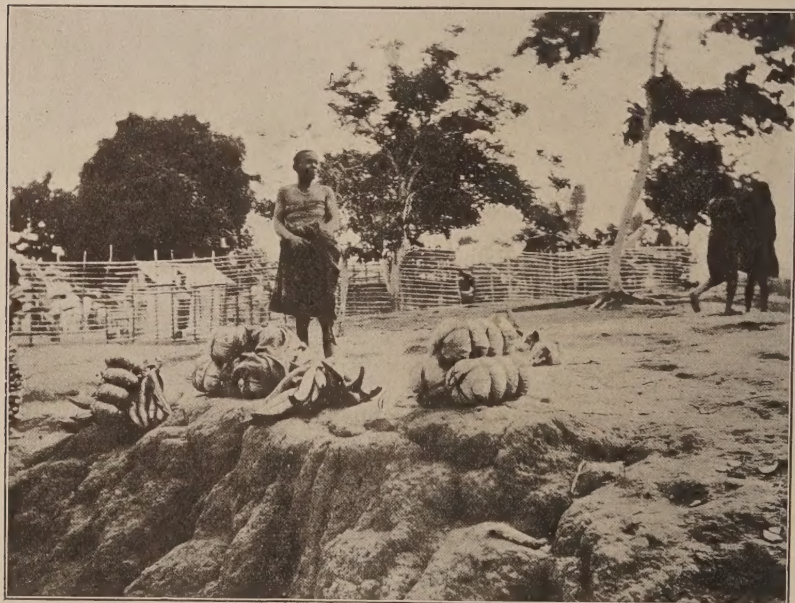
for the luggage) in the second-class flat car, with board seats and wooden awning, the fare is five dollars. All of us advocated fresh air and economy. We wished an observation car from which to view the scenery — fields of elephant grass, beautiful palms and banana trees, dense jungle, villages and



COMMISSION TRAVELING SECOND CLASS ON THE CONGO RAILROAD

grass huts, dressed and undressed natives, and frequent glimpses of the old trail over which the foot-sore porters moved with their heavy head-loads a few years ago. Thousands and thousands died on these trails before the little railroad came. I say *little* railroad, for the reason that it is indeed a tiny affair compared with the trunk lines of Europe and America. The track is thirty inches

somely. Originally the stock sold for one hundred francs per share, now it is reported the stock sells for two thousand francs per share. The passenger must take his own "chop box" filled with canned goods and bottled waters. Dining cars and lunch stations are unknown. However, one may buy pineapples, oranges and bananas from the natives who gather around the station.



PLANTAINS AND KWANGA FOR SALE, AS "SNAPPED" FROM THE TRAIN

in width, the carriages are about as large as our small street cars and the locomotives are of infantile proportions. But this small railroad has cost heavily both in life and money. The Chinese who were imported for its construction died like flies in this land of fevers. Every rail, sill, telegraph pole, bridge and water tank is of steel or iron and was brought from Europe. Wooden sills and poles would furnish only a brief picnic for the white ants. Every pound of coal is brought from Europe. Yet the enterprise has paid hand-

At Thysville, far up in the hills, the train stops over night. At the "B. M. S." (Baptist Missionary Society of England) rest-house, four tired white men found black boys to make the soup and tea, and point the way to warm beds. Yes, there is at least one spot in Africa with cool nights — Thysville, away up in the hills of Congo. Many a traveler has had reason to be grateful for the "B. M. S." and its rest-house with good beds and warm blankets.

The second afternoon finds the little train at Stanley Pool. Missionaries of





VILLAGE LIFE ON THE CONGO—SMALL CHILDREN WEAR NO CLOTHING

the Congo Bololo Mission and the Baptist Missionary Society of England gave the Americans hearty welcome, not to mention the cups of tea, which every genuine son of Britain must have in all latitudes. "An afternoon cup of tea is a fine little pick-me-up, you know."

At Stanley Pool the cataracts of the lower river have been passed, and now little steamers are available which fight every inch of their way against the current for one thousand miles to Stanley Falls, or up the numerous tributaries of the Congo. The mission steamers of all of the evangelical societies, so far as they were needed, were run for the convenience of Mr. Clark and his Commission. Captain and Mrs. Stonelake, of the B. M. S. steamer *Endeavour*, could not have been more kind to secretaries or missionaries of their own society. Captain McDonald and Miss Cork, of the Congo Bololo Mission steamer *Livingstone*, sent a message in dug-out canoes, two hundred

miles down the river, to say that their steamer would be run for our convenience. This relieved us of the necessity of using, except for short distances, the



LUKOLEDA NATIVE, CONGO BELGE



1. CONGO VILLAGE WHERE COMMISSION LODGED
2. MARKET PLACE, FRENCH TRADERS' POST
3. DR. MYERS SHAKING HANDS WITH CHIEF
4. A MISSION GROUP IN CONGO LAND

rusty old *Henry Reed*, of our own Society, which is never in commission now without grave risk to the lives of crew and passengers. Had we not been anchored just over a sandbank one night, we might have been in danger from even the "hippos," which were angered at our presence and could be seen in the moonlight. A "hippo" tooth might easily pierce the rusty bottom of the *Reed*. Day after day, for several weeks we worked up the great river, steamed round Lake Mantumba, tried the lower waters of the Mobangi and the Lulunga and dashed back down stream to Stanley Pool, stopping at village or mission station as we liked. When the river travel was over, some time was given to overland marches.

Soon after leaving Stanley Pool, going up river, the banks of the Congo are low and flat and heavily covered with tropical growth. Dense jungle in many places extends to the water's edge. Open fields here and there are covered with the tall elephant grass that sometimes reaches the height of eighteen or twenty feet. Scores of crocodiles may be seen within an hour, and many a "hippo" head may be discovered in a day's run. Parrots and monkeys may be seen and heard on the river banks. Numerous native villages are close to the water's edge, and frequently the unclothed children of nature lean on their spears, in front of their villages, gazing at the passing steamer. A camera turned in their direction causes them to scamper. The banks are not as thickly populated now as when Stanley drifted down the Congo in 1877. Sleeping sickness has claimed great multitudes, and fear of the native soldiers has driven many more into the remote interior. It was strange policy which led the Belgian government to inaugurate a system that gave uniforms and muskets to former cannibals, and sent them out to help the traders in their collection of rubber. The story of the Congo for the last



quarter of a century has been tragic indeed. The missionaries believe now that with King Albert on the Belgian throne a new day is dawning. Some are even bold enough to say that this is the "renaissance of the Congo." Tremendous mistakes have been made in the past, but there is a general belief that King Albert will bring in a day of better conditions. The task, however, is enormous, and a long time will be required for its performance.

Here and there, at a trading post, a lone white man lifted his helmet to the passing strangers. Numerous dug-out canoes glided quietly through the water in the soft light of the late afternoon. Toward evening our little steamer was made fast to the shore, sometimes at the edge of the dense jungle, and thirty black boys went out with their long knives to secure fuel for the next day's run. Out in the darkness of the jungle, in the late hours of the night, their

torches looked like so many fireflies. By midnight the lower deck was well stacked with fire-wood, and we were usually off soon after daybreak.

Into many of the villages of grass huts we journeyed, even to where cannibalism is said to be practised quietly; into back villages where there were no signs of the life of the white race, where the natives, who eyed the visitors curiously, lived the simple, unrestrained life of children of the jungle. Clothing was lacking, save for a small piece of grass cloth and a few beads. Perhaps a small piece of fur, the skin of a jungle animal, dangled from a narrow belt. The bodies were often smeared with palm oil mixed with the deep red camwood powder. Rings of brass and ivory adorned wrists and ankles. Brass collars, weighing twenty-five or thirty pounds each, were on the necks of women. In some villages the natives stole away from the white visitors



MAKING KWANGA, NATIVE BREAD, FROM ROOTS OF THE MANDIOCA

with scowling faces. They seemed little removed from the beasts of the jungle. The visitor almost wondered if anything could be done for the uplift of such people. Had he not seen such life transformed and uplifted through the work of Christian missions, he would be tempted seriously to harbor Darwin's first opinion: "You might as well try to convert cattle." But we had already seen enough of the power of the gospel, even among savages, to make

us know that cannibalism, fetishism and witchcraft can be made to give way before the story of Christ and His cross.

In the Congo Basin evangelical missionaries had been at work for a third of a century. To note the results, conditions and prospects, a Commission had been sent from America. The story of the Commission's visit to many villages and mission stations, along the Congo River and in the hill country, will be told in succeeding chapters.



THE BRITISH MISSIONARY SOCIETY STEAMER ENDEAVOUR

## Making the Children Happy

BY REV. D. L. SCHULTZ, LABOR EVANGELIST



FOR weeks the striking miners' children of Westmoreland County, Pennsylvania, were looking forward to the Christmas holidays and wondering, like all other children, what Christmas would bring to them.

Upon inquiring of a number of them, I found the one thing they all looked forward to was the

settlement of the great strike, for as some of them said, if it was not settled they would not have a merry Christmas. Many of the parents had been telling their children that they thought, because of the fact that Santa was on a strike, they would not receive anything, so they were to be content to have a little to eat.

One day while Rev. Mr. Bruce, Superintendent of the foreign-speaking work of the American Baptist Home Mission Society, and two other gentlemen were visiting the Strike Zone with me, a number of children asked me if I thought Santa





THE JOY THAT CHRISTMAS BROUGHT THROUGH CHRISTIAN LOVE

would visit them on Christmas. Some told me just what they would like to have and I promised them that I would try and see that they would get something. From that time on I began to ask God to raise up friends who would help me carry out my promise, and He wonderfully answered my prayers in such a way that I was privileged to supply over 1,800 children with candy, fruit, toys, gloves, shoes and clothing.

#### HOW CHRISTMAS CAME

On the 23d day of December, 1910, it was my privilege, through a friend, to make over 1,200 children happy in Greensburg and South Greensburg. Four halls were secured for their entertainment and treat. What happiness and joy were manifested by these children!

At one of the halls I taught nearly 400 children the following chorus:

#### THE WAY TO LIVE

"Live for others day by day,  
Be a blessing while you may;  
Ever loving, kind and true,  
Jesus-like in all you do."

These children entered heartily into the singing of this chorus and listened with intense interest as I told them the meaning of every line. I really believe the seed sown in their hearts will produce good fruit. After dismissing the children a large crowd standing on the outside came in and I preached to these men and women upon the subject of the "Greatest Gift." A number of them took a definite stand for Christ. All of

the money spent and effort put forth was worth while and God blessed it.

On Saturday, Rev. Mr. Lang, pastor of the Second German Baptist Church of Pittsburgh, and Rev. Mr. Steucsek, pastor of the First Slovak Baptist Church, came to assist in distributing the gifts.

We had a large sled load, and were on the road all day. The children of the different camps we visited were all made happy, and many laughed for the joy which came to them. Nearly all of

the men, women and children were foreigners, the Slovak being in the majority.

Mr. Steucsek talked to the parents while the little ones received their Christmas gifts; he also gave over 1,100 pages of tracts to these people and they seemed delighted to get them. We returned to our homes in Pittsburgh tired and hungry, but with thankful hearts because of the opportunity of making others happy. Truly it was a day which was lived for others.



THE STRIKING MINERS AND THEIR CAMP QUARTERS

## A Labor Evangelist

BY REV. J. M. BRUCE

**L**AST summer a Baptist Mission pastor, Rev. D. L. Schultz of the Lorenz Avenue Church, Pittsburgh, Pa., became interested in several groups of striking miners and devoted his vacation to visiting them. They were mostly in the Greensburg district, some thirty to forty miles from Pittsburgh. For a long

time conditions had been hard for the miners in that region. No unions were tolerated and the men sought redress for their grievances by personal appeal. Despairing at last of any results by this method, they determined to organize. Before their union had been actually formed a number of those who had led in the effort to secure better conditions were discharged, some after twenty and





REV. D. L. SCHULTZ

even twenty-five years of service. Then, at once completing their organization, the miners went out on strike, to the number of fifteen thousand or more. No concessions were made by the coal companies. All who joined the unions were discharged and outsiders were brought in to fill their places. Deputy sheriffs employed by the companies evicted hundreds of families from their houses. These people, having no money nor anywhere to go, lived on the roadside until the United Mine Workers of America provided shelter for them by means of tents pitched upon pieces of ground which they rented from farmers.

It was the accounts of suffering in such improvised camps printed by the Pittsburgh papers that first attracted Mr. Schultz's attention, and led him to investigate the situation. He found that the reports were not exaggerated and immediately began to work for relief. He wrote articles in Pittsburgh newspapers asking for clothing, shoes and food. His appeals met with generous response.

"After going to different camps," he writes, "and gaining the confidence of these suffering people, I began preaching Christ to them in an individual way. Then a number asked me to address them more publicly. At Camp No. 1, a few miles from Greensburg, I preached my first sermon to the miners. It was at this camp that I found women and children, as well as a number of men, without shoes or clothing. Here, too, a number of babies were born, and the mothers suffered untold pain for want of proper attention. I shall never forget the first service in that rude camp. Many for the first time in their lives heard a sermon from a Baptist minister. I thought it the greatest experience of my life to speak to these needy people, many of whom I had clothed and fed. I shall never forget how with tears they urged me to come again and speak to them."

Other camps where Mr. Schultz was able to preach were at New Alexandria,



YOUNG MOTHER AND CHILD

Salemville and neighboring points, all in the same general region of western Pennsylvania. Some of the camps were occupied by foreigners, chiefly Slavs, Poles and Russians, who proved when known to be a fine class of people. The majority of them were Roman Catholics and a few Greek Catholics. Their priests showed them little sympathy, in some instances closing the churches and going away. Naturally enough, the people were alienated from such religious leaders. An honorable exception was one Greek Catholic priest, who opened the church basement and gave up the parsonage to homeless families, after allowing all who could to camp on the grounds.

One evening last December, Mr. Schultz had arranged to hold a miners' meeting in one of the Greensburg churches. Shortly before the appointed hour he was informed that the trustees would not allow him the use of the church. The local Miners' Union bestirred themselves and succeeded in hiring a hall over a saloon which was immediately crowded with five hundred men, besides women and children. Few if any Protestants were present. Of this meeting Mr. Schultz writes:

"The man who introduced me was a man who stands high in the labor movement and has been a devoted Catholic. In the course of his remarks he said that he, with many others, believed God had raised me up to aid the working people in their distress, and because of the Christian acts I had done and the sacrifices I had made he felt that I had a message to do them all good. I preached from John iii. 16. Many were moved to tears and many requested prayers by rising. At a meeting on January 2 the results of this first meeting were manifested. Fifteen of those who had then risen for prayer publicly accepted Christ."

"It has been my privilege," Mr. Schultz adds, "to visit other towns and

preach the gospel to these striking miners and their families, and I am planning to visit them again in the near future. Notice what has been the result of this work. Not only have doors of opportunity been opened to me in this county, but labor organizations of various kinds have sent me invitations to come to their towns and cities and preach in their halls. The Federation of Labor of the State of Pennsylvania elected me



"WILL SANTA CLAUS COME?"

to the position of Adviser in their organization. They have also requested me to attend their convention to be held at Harrisburg in March next. The United Mine Workers of America elected me as an honorary member with a request that I attend their international convention in Columbus, Ohio. I believe that the interest already roused in labor circles will deepen, and we shall see in the near future a different attitude on the part of laboring men toward the churches."

Rev. H. C. Gleiss, Missionary Secretary of the Pittsburgh Association, brought this matter before the Home

Mission Society. As their representative, I went to Pittsburgh in December last and in company with Mr. Schultz visited several of the miners' camps. I found many hundreds of families living in tents with no floors but the frozen ground. The tents were heated with rude stoves which had to be watched night and day to prevent conflagration. It was pitiful to see the women and children in the cold and snow compelled to share the hardships of the men. They were supported by



FAMILY LIVING IN A TENT

the United Mine Workers of America, who have been putting up long wooden shacks, divided into two-room dwellings, which would afford better protection from the winter weather and increased comfort. One could not withhold sympathy from people who were bravely enduring such hardship, even though one might question the wisdom of the

methods by which they sought to obtain their rights.

The point of special interest and appeal was the opportunity for religious ministry providentially opened by the circumstances. This was what had roused the Christian enthusiasm of Mr. Schultz. He is a plain man, originally a glass-worker by trade, and for several years an earnest and useful missionary pastor, first in Dakota and recently on the Pittsburgh field. He understands working people and is able to get into relation with them like one of themselves. He believes that they need above everything else Christ's gospel of the love of God, and seems to have a gift for reaching their hearts with its help and hope.

I had talked with some of the Pittsburgh pastors and with prominent business men, themselves large employers of labor, regarding the proposal to employ Mr. Schultz as a Labor Evangelist. Without exception they approved of the plan and of him as the man to carry it out. Shortly after my Pittsburgh visit a significant communication came to the Home Mission Society from the United Workers, whose local representatives I met and very frankly conferred with at Greensburg. This document is signed by the president and secretary of the organization. It expresses appreciation of the service given to the suffering miners and their families by Mr. Schultz, and goes on to say:

"His presence among them at frequent intervals has had a great material effect and has convinced thousands of our people that the religious bodies of our country are interested in the social and moral uplift of the common people. During industrial conflicts there are many who go among our people denouncing religious denominations as being antagonistic to labor interests. The work of the Rev. D. L. Schultz in this instance has done much to correct this impression among our people. We



believe there is no greater mission in this world than in the great mining localities of our State. Through lack of proper attention great numbers of our people are becoming indifferent toward religion. For the above reasons our district executive board, in session December 17, unanimously adopted the following resolution: That we urge the creation of a bureau of labor in the Baptist Church and recommend the appointing of the Rev. D. L. Schultz to this position if created."

When this whole matter was presented to the Home Mission Board it received careful consideration as regards the various issues that might be involved. There was no disposition to undertake anything so formal and ambitious as "the creation of a labor bureau" in our denomination. But the conviction was unanimous that the call had come and should be obeyed for a special evangelistic service among the working people, in at least one great industrial region. The experiment might also have far-reaching influence in other directions. The Board accordingly decided to

co-operate with the Pittsburgh Association in appointing Mr. Schultz as a "Labor Evangelist," and he began his labors on January 1.

The terms of Mr. Schultz's appointment are clearly defined and there is entire concord between his own views and those of the co-operating societies. It is understood that his work is solely to labor in the gospel among the laboring people. He is advised to be "diligent in seeking opportunities to exalt the Lord Jesus Christ and to persuade those he reaches to put themselves and their lives under the control of the Spirit of Christ." On one important point he is instructed as follows: "In your work you will carefully refrain from partisanship in respect to men or policies in labor movements, about which there will naturally be differing opinions among working people."

Mr. Schultz will be under the regular direction of the Pittsburgh Association committee of work, though his work will not be strictly confined to their field. The experiment thus entered on must enlist the sympathy and prayers of our churches.



SCENES AMONG THE STRIKING MINERS



## Outline of Free Baptist Foreign Mission Work

BY THOMAS H. STACY, D.D.

CORRESPONDING SECRETARY OF THE FREE BAPTIST GENERAL CONFERENCE

THE Foreign Mission Society of the Free Baptist denomination of North America was organized in 1833, and was the first of the benevolent societies of that people.

It came about in a way such as plainly to show the plan and leading of God. In brief, the story is as follows: Rev. James Colman went from America to Burma to assist Adoniram Judson; here Mr. Colman died, leaving a widow. Up in Serampore, India, the General Baptists of England had a mission under the leadership of Rev. Amos Sutton, D.D. After the death of his first wife he married the widow of James Colman. The need of missionaries and means in the General Baptist work in India was great, and when Mrs. Sutton informed her husband that there were Free Baptists in America who corresponded to the General Baptists of England, that they had no foreign mission work, and encouraged him to write them, and if possible enlist their coöperation, Dr. Sutton determined to find and seek to interest them.

While at Puri he wrote a letter setting forth the horrors connected with the worship of Jagurnath, and closed it with this appeal: "Come then, my American brethren, come over and help us." He

intended this letter to be printed in the *Morning Star*, the organ of the denomination, but Mrs. Sutton could not remember where the paper was published, consequently the letter remained in Dr. Sutton's desk for months. Then a package reached Dr. Sutton from England, and wrapped about it was a copy of the *Morning Star*, just what he wanted. The place of publication was found, the letter sent, received and published. It was just what the Free Baptists needed; they had large missionary zeal but it was mostly latent. The letter was published in the issue of April 13, 1832, and found a quick response. Very soon it was decided by the leaders in the denomination to organize a Foreign Mission Society. In the autumn of the same year the first meeting for this purpose was held in North Parsonsfield, Me., by Rev. John Buzzell, Rev. Hosea Quimby and others. An act of incorporation was obtained from the Maine Legislature, and approved January 29, 1833; on March 9 the Constitution and By-Laws were adopted; and on April 20 the election of officers was completed. The name given was the Freewill Baptist Foreign Mission Society.

The Constitution has been amended several times; in 1883 the name was

changed to the Free Baptist Foreign Mission Society, and the Society opened its doors to all holding the teaching of Free Baptists. Soon after the formation of the Society, Dr. Sutton came to America and greatly increased the interest which he had previously awakened; he acted as corresponding secretary one year, 1834-35. While in this country he induced the Baptists to begin their mission to the Telugus, which has been so successful, and was accompanied on his return by Mr. Day, their first missionary to that field.

In 1856 Dr. O. R. Bacher succeeded in interesting the Free Baptists of New Brunswick in this mission work, while home on a furlough, and in 1868 the Free Baptists of Nova Scotia assumed the support of a missionary.

The Woman's Missionary Society was organized in June, 1873, with its own treasury, and the power to select and support its own missionaries, approved by the board of the Free Baptist Foreign Mission Society. The Woman's Society comprehended work for the home and foreign fields, and has accomplished a large amount for both, spreading information, raising money, and stimulating mission zeal. In 1906 General Conference and the Woman's Missionary Society adopted a plan by which General Conference became responsible for the work in India previously cared for by the Woman's Society, the women still retaining interest in and working for the mission.

In 1891 the denomination secured a charter constituting a corporation for religious, missionary, educational and charitable purposes, under the name of the General Conference of Free Baptists. The Free Baptist Foreign Mission Society, the Woman's Missionary Society, the Home Mission Society and Educational Society were empowered to transfer to this General Conference all their real and personal property and estate, and all their powers, privileges,

rights and immunities; so that since 1891 the Free Baptist denomination has no longer Missionary or Education Societies, but is itself a Foreign Mission Society, a Home Mission Society and an Education Society.

In 1900 Rev. Lewis P. Clinton, a native of the Bassa Tribe, Liberia, returned to that country and opened a mission for his people near Fortsville, Bassa Country. He had graduated at Storer and Bates Colleges, and seemed well qualified to engage in this work, which was always on his heart while in this country. He has secured two hundred acres of land from the Liberian Government; ten acres he uses for a mission compound, the remainder for agricultural purposes. He has erected eight houses, four of them small native structures, the others larger, covered by corrugated iron, and quite permanent. He has now a competent assistant, has gathered forty-five boys and girls into schools for education, and made ten converts by his preaching. He has been largely supported by the young people of Maine. This mission is about fifty miles from the coast, and seventy-five miles east of Monrovia.

At the General Conference held in Cleveland in 1907 the Free Baptist Association of Barbadoes was admitted to membership, and while the mission was not formally adopted, the representative, Rev. S. A. Estabrook, missionary in charge of this independent mission in Barbadoes, was permitted to solicit among Free Baptists for funds to assist in carrying along that work.

The largest part of Free Baptist foreign mission effort has been made for India; there they have nearly 4,000,000 of people in about 12,000 square miles of territory, for whose evangelization they have been entirely responsible. The people for the most part are Bengalis, Oriyas, Santals, situated from 75 to 225 miles southwest of Calcutta, along the coast of Bay of Bengal; here the



missionaries have done a splendid work, many of them surrendering their lives in the service.

The report official gives the following statistics: Whole number of missionaries, 25; school-teachers, Christian, 157, non-Christian, 97; total number of pupils, 4,615; number in the Sunday school, 4,335; added by baptism, previous year, 107; total church membership, 1,368; native Christian community, 2,375; native ordained ministers, 10; native evangelists, 26; native colporters, 14; native Bible women, 20; native other lay workers, 39.

Although our foreign mission work has not been great compared with that of many other denominations, it has nevertheless been commendable. Eternity alone can reveal the true results. No department of the work has afforded Free Baptists greater inspiration than this; and if it has required constant oversight, voluntary painstaking service year after year, burden bearing and self-denial, it was all in harmony with the genius of the gospel. We love the mission because of what we have been

permitted to do for it, and all this has enriched our own lives.

And now that our foreign mission work is about to enter upon a new era, after being for seventy-seven years our care, we wish it godspeed more abundantly than ever. Our love and devotion are twined about it.



The India field was visited in 1890 by Corresponding Secretary Stacy, and is now enjoying a visit from Dr. Barbour and Professor Anthony. Detailed accounts of Free Baptist Foreign Mission work will be found in the *Free Baptist Cyclopædia*, by Rev. G. A. Burgess, D.D., and Rev. J. T. Ward, D.D.; *Life of Lavinia Crawford*, by Mrs. S. M. Bachelor; *India*, by Rev. Z. F. Griffin; *Life of James L. Phillips, M.D., D.D.*, by Mrs. Phillips; *Life of O. R. Bachelor, M.D., D.D., Fifty-three Years Missionary to India*, by Thomas H. Stacy, D.D.; *In the Path of Light around the World*, by Thomas H. Stacy, D.D.; *Reminiscences*, by Mrs. M. M. H. Hills, all of which may be secured from the *Morning Star* Publishing House, Boston.



FREE BAPTIST CHURCH, MISSION AT BALASORE, INDIA



A GROUP OF KACHINS, COME FROM THE MOUNTAINS TO MEET DR. BARBOUR AT BHAMO, BURMA, DEC. 4, 1910

## Strong Points in Burma

BY PROFESSOR A. W. ANTHONY, D.D.



A VISITOR to Burma is impressed with the diversity of the field administered by Baptists. A thousand miles lie between extreme stations. Sea, river, plain and mountain characterize the distribution of sites. The languages used are Burmese, Karen in four dialects, Chin, Shan, Kachin, Talain, Tamil, Telugu, Chinese and English. The tools required include horses, carts, gardens, launches, mills, printing presses, lands and buildings, of large variety, extent and value. The agencies are schools, hospitals, churches, preaching booths, touring equipment for mountain, plain or river, with stereopticons, musical

instruments, tracts, song-books and Bibles. The missionaries are almost wholly college-trained, prepared to build houses, teach school, set broken arms, advise in the cultivation of rice, the gathering of rubber, or the settlement of suits at law; they are good at facing tigers, killing snakes and fighting fever. Some are translating the Scriptures, composing hymns and making dictionaries. One ingenious man has rigged a device by which he sits at table or at his desk and operates a *punkha* with his foot; he can literally fan himself with his foot!

These men and women, versatile and ingenious, maintain friendly relations with English officials, are on good footing generally with those who still remain heathen, and have the fullest confidence of an increasing number of native

Christians, now numbering more than sixty thousand. By their advice Chins have removed entire villages from the mountains to the plains; under their influence and guidance villages of Karens and Kachins have been so reformed and remodeled that a new life characterizes all of the people from the youngest to the oldest, and there are in their parishes men who have risen to the highest stations of responsibility and trust possible in their respective communities.

The mission property, as a whole, is conspicuous for its location, either in the centers of population and activity, where values are highest, or on convenient and commanding sites adjacent to the throngs. One cannot fail to note, in most instances, marks of genius and statesmanship in the selection and the development of real estate. The

pioneers have in this respect left a remarkably good heritage to their successors. In the large cities, like Rangoon, Mandalay and Moulmein, one cannot see how the locations could be improved, or the sites now duplicated by any possible outlay of money.

The schools are numerous and well attended. In almost every place the buildings are crowded and are proving inadequate for the numbers who attend. The Baptist College in Rangoon, under the able administration of Principal L. H. Hicks, Ph.D., who on account of advancing years retires at the end of March, 1911, has received what is termed "B.A. standing," which means official recognition as doing first-class college work, with authority to confer the Bachelor of Arts degree. Its new buildings are models of beauty and convenience. For its preparatory and nor-



DR. BARBOUR BAPTIZING A KACHIN BOY



mal departments some new structures are needed.

In the work for special races that for the Karens, the Kachins and the Talains stands out conspicuous. The triumphs of Christianity among the Karens are among the miracles of missions. Numbering now more than fifty thousands, Karen Christians maintain churches and schools, themselves send out missionaries, and determine the character of communities and almost of regions.

The Kachins thirty years ago had no alphabet or literature; they lived in degradation and ignorance, dirty and immoral. The missionaries have given them the Bible and with it song-books and schoolbooks and the beginnings of a literature. Dr. Barbour on Sunday, December 4, 1910, had the privilege of preaching at Bharno to an attentive, appreciative congregation of about three hundred Kachins, composed of school children and adults, many of whom

had traveled a three or four days' journey for the occasion; and following the sermon he baptized three.

The Talains are an ancient people of Burma. They number about half a million souls, living chiefly in the Tenasserim province and spreading into Siam. About seventy-five years ago a mission among them was begun by Rev. James M. Haswell and continued for forty years, until the time of his death. Then, because other opportunities seemed urgent, the Talains were neglected for about thirty years. Six years ago Rev. A. C. Darrow and his wife were sent to the Talains and began work with headquarters at Moulmein. In six years more than three hundred have been baptized. One church has become five, and these are nearly self-supporting.

Missionary work in Burma furnishes an object lesson of the efficiency of the leaven in the measure of meal.

*Rangoon, Burma.*



THANKSGIVING IN CHINA. "POOR HOMESICK MISSIONARIES"

Top row, left to right: Rev. P. R. Moore, Mrs. A. L. Fraser, Miss E. D. Nairn, Rev. A. F. Ufford  
 Second row: Miss M. A. Dowling, Rev. A. L. Fraser, Mrs. C. H. Barlow, C. H. Barlow, M. D.  
 Bottom row: Mrs. P. R. Moore, Mrs. A. F. Ufford.

"NO burden is resting more heavily upon my heart at present than the matter of the Budget. I don't care to be freed of the burden, but for the dear Lord's sake and the church's sake I want that we shall make up our apportionment."

— *A Pastor*

## A Standard Missionary Church



THINK what it would mean if every Baptist church, large and small in city and country, were to adopt a uniform standard as to its missionary policy and work. For most churches it would mean both revolution and evolution. But it would be revolution as beneficent in results as that which created this free Republic, and evolution in harmony with Bible teaching and Christian principles.

¶ Let us erect the standards, as the first step. These are essential and characteristic features:

1. A Missionary Pastor.
2. A Missionary Committee.
3. A Missionary Sunday School.
4. A Program of Prayer for Missions.
5. Systematic Missionary Education.
6. An Every-Member Canvass for Missions.
7. The Weekly Offering for Missions.

¶ We propose to consider these seven standard features one at a time for the next seven months. Churches must come to believe in them before they can be adopted.

¶ Meanwhile how many of these features are already in operation in your church?

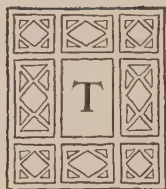
¶ If you have No. 1 and No. 2, and they mean business, you will not wait seven months to have the others—nor for a revival.



# THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

## How the Laymen's Movement Helps All Around



THE Laymen's Missionary Movement has come to our churches at the right hour. They need it for the cause at home, and they need it for the cause abroad.

Many pastors and church officers have thanked God for the Laymen's Missionary Movement, not only for what it has given by way of organized activity along missionary lines, but for the spiritual uplift and financial increase it has brought to the local church. Think of a pastor getting ready to resign because the finances of his church were so unsatisfactory as to make it difficult for him to continue. Debts were accumulating, salary was unpaid, people were discouraged, and the work generally was becoming disorganized. The Laymen's Movement came to that church. The people agreed to follow the simple business-like methods introduced by the Movement. In one month from the coming of the Movement a new day had dawned in the history of that church. The missionary offerings had increased from an annual gift of \$50 to weekly gifts aggregating over \$500 a year. And although this meant over six dollars a member per annum, it was only a small part of what the Laymen's Movement gave to that congregation. A reorganization of work and workers was inaugurated. A successful at-

tempt was made to increase the attendance at the Sunday services, and also at the midweek prayer meeting. The pastor was not only paid up, but \$200 per annum was added to his salary. And the total increase made for local work, on a systematic basis of giving, amounted to \$2,700 a year. The pastor remained and is there yet. This sounds like a story coined for the occasion. Let me assure my readers, however, that I have stated an actual case. I visited the field and helped to present the Movement in that church. This is but one of many similar cases. That the methods of the Laymen's Movement help all other interests as well as missions is a fact demonstrated in many congregations to my personal knowledge.

### A TREASURER'S TESTIMONY

Here is the testimony of a church treasurer which speaks for itself: "Last fall after your visit we made a thorough canvass of the church for missions. We adopted a monthly system of giving instead of the quarterly that before obtained. We are glad to report that the missionary offerings of the church have gone up from \$300 per annum to \$1,000. Besides this we have increased the pastor's salary, and are now paying the largest salary the church has ever paid; and we are finding it easy to finance all other church matters. We attribute this splendid improvement to the



adoption of a better system, and the businesslike way we have gone about to raise money for the Kingdom." Some may think I have given too much emphasis to the increase of pastor's salary as the result of the Movement. But the fact is we have got to face this question as men. When one thinks of the very small salaries that are paid to some of our consecrated and faithful ministers you can scarcely wonder at one of them saying (perhaps in an unguarded moment), "If you are sure the Laymen's Movement will increase the pastor's salary, then bring it to my church quick." I know this statement was born of real need. Another pastor on one occasion wrote us on behalf of himself and his finance committee, requesting that we bring the facts of the Laymen's Movement to his congregation. He closed his letter by saying, "Pardon me if I put it strongly, but this church needs an 'almighty jar.'" The Movement was taken to that church, and the report of last year shows a splendid increase in contributions to both local and missionary objects. There were also evidences of improvement in the spiritual life of the church. Just what this brother meant by an 'almighty jar' has kept me guessing ever since. One thing, however, is clear, namely, that church got a jar from somewhere, and it looks as though it were from the Almighty.

#### CAMPAIGN WORK

There is no doubt about our being kept busy. District Secretary F. H. Divine of New York knows how to get men to work, and he knows how to work himself. Much of the credit for the success of the meetings named below is due to the push and preparation he gave to them. At Ilion on January 18 we had 135 men present; at Oneida on the 19th, 65; and at Oswego on the 20th, 170. These meetings were attended by representatives from the surrounding

churches, who will doubtless carry back to their own fields much of the inspiration gathered at these Men's Banquets. Among the larger meetings were those of Utica, where we had an attendance of 400 men, Auburn 340, Hamilton about 225, and Syracuse 470. At all of these meetings a Men's Banquet was arranged, except at Hamilton, where conditions were such as made the Banquet inadvisable at this date. At Utica the local committee was assisted by Rev. J. L. Ingram, and at Syracuse by Rev. L. B. Jackman, both of whom rendered splendid service in making these meetings large and successful. We want also to record our appreciation of the untiring efforts of the local committee and the pastors who did all in their power to make these gatherings the greatest possible victory.

Of course for many churches the work is only commencing. The passing of resolutions is important, but to carry them into effect is still more important. This we trust will be done in all the places visited where the Every Member Canvass for Missions has not been made already. A splendid financial objective was set in nearly all these meetings, namely, not less than ten cents a member per week to missions, home and foreign.

#### TEN CENTS A WEEK

This is a good starting place. A true conception of stewardship will carry many men, and many churches, and many communities away beyond a ten cent a week basis. But what would happen if the one million two hundred thousand Baptists of the Northern Convention were to average ten cents a week per member for missions? It would put into our missionary treasuries \$6,240,000 per annum. And that amount would provide for the salaries of all the missionaries, native helpers and educational requirements, etc., necessary for the evangelization of our

share of the heathen world; and at the same time maintain all our home missionary interests in America splendidly. Can we do it? Churches without a wealthy member in them have averaged from \$6 to \$30 per member for missions. Churches of over one thousand members have averaged from \$12 to \$17 per member for missions. The Baptist members of whole cities have averaged from \$7.71 to \$10.50 per member. And they have enjoyed at the same time a growth and prosperity in local work transcending anything in previous years of their history.

What city in the United States do you think will be the first to win out? Make it yours!



### The Fall River Banquet

BY W. F. WITTER, D.D.

The Baptist laymen of Fall River have set a splendid pace for all subsequent Laymen's Missionary Movement Conferences to be held from time to time in New England. On the evening of February 8 over three hundred business men, representing all the Baptist churches of the city, sat down to a banquet in the Temple Baptist Church. It was the largest meeting of the kind ever held in Fall River. It was evident that the local executive committee had been doing some tall hustling. Their chairman, Mr. Duffee, Superintendent of city schools, was evidently proud of the work done by his men, and when he called upon them to sing the "Glory Song" before grace was asked by Dr. George W. Quick of Newport, the way the three hundred voices responded made it apparent that already every man present was expecting an unusual evening. It was just that from start to finish. Among the guests were Secretaries Spalding and Witter from Boston, Dr. Barnes from New York City, Mr. W. C. King from Springfield, chairman of the executive committee of the Conference to be held there on the 10th, Missionaries Jackman of Assam, and Lerrigo of the Philippine Islands, and District Secretary J. E. Norcross of the Home Mission Society,

who was introduced as a starter for "the William the Conqueror" who was to follow. A starter it was in good earnest, brilliant and bristling, just the kind to captivate busy business men. Then came the man of the hour in the interests of Baptist Missions at home and abroad, the Abraham Lincoln-like secretary of the Baptist Laymen's Movement, W. T. Stackhouse, tall, commanding, terse, tremendously convincing in argument and illustration, — living his burning message himself to the very letter, and hence able to say with all emphasis, "Come on." If one could judge from their faces, it was an hour of revelation and vision to many a man in that attent audience.

At the close of this masterly address the chairman called upon ex-Congressman Andrew Jennings, who offered a strong set of resolutions by which the men assembled by unanimous vote acknowledged themselves under solemn obligations to do all in their power to bring the gospel message to the unevangelized at home and abroad, and pledged themselves to make a strong endeavor to secure from all the Baptist churches of the city an average per member of at least ten cents per week for missions.

The missionary committee of the churches appointed by the chairman immediately upon the adjournment of the meeting gathered around Dr. Stackhouse, who outlined the most effective plans for a follow-up campaign, and a determination to go at the matter at once in an earnest and businesslike way was evident on the part of the men as they separated.

Much of the success of this meeting was due to Pastors Baldwin of the First Church, and Blakeslee of the Temple Church, who worked untiringly with their men for the conference, which every one was assured marked the beginning of a new day in the forward march of the Baptist men of Fall River in line with men all over the United States and Canada in the interests of the Kingdom.



### Meetings Projected

- March 7. South Norwalk, Conn.
- March 8. New Haven, Conn.
- March 10. New London, Conn.



BOYS' AND GIRLS' MEETING AT DULUTH, MINNESOTA

## On the Untraveled Road

BY EDWARD B. EDMUNDS OF WISCONSIN

FRONTIER REMINISCENCES OF A VETERAN COLPORTER  
THE KIND OF PERSONAL WORK THAT MUST BE DONE



WHEN you come to a fork in the roadway take that one which seems to be least traveled." This was the instruction that was given to those men

sent out by the American Baptist Publication Society to carry the Bible to those who lived in the newly settled districts of the country forty years ago. They were called colporters—the word being a combination of collar and porter—a person who carries heavy loads by means of a strap or yoke fastened over his shoulder. The Publication Society was the first to employ colporters, as it conceived the idea, I think, nearly sixty-five years ago, of sending men out with its books and literature. This was some time before the Tract Society had men in the field. A large number of these colporters were ministers. They would canvass from house to house, selling books and Bibles, organizing Sunday schools and reviving small churches. They carried all books that were suited to the purpose in hand. Their mission was in country places, out of the way places, where no one else would go—going from place to place, house to

house, stopping men on the road for conversation, riding with them in wagons, reading, praying with the people, selling books and Bibles when possible, and giving away wherever there seemed to be need. It was a rule never to leave a house without being sure that there was a Bible there. From very small beginnings this work has grown gradually to its present size. Then the load was carried by hand. Now more than fifty of these missionaries, scattered all through the country, have wagons, by which they can much more easily carry a larger assortment and scatter freely tracts and papers as leaves for healing.

The lamented "Uncle Boston," in making an address some years ago at the National Anniversaries, said, "There is Brother Edmunds of Wisconsin. He has been carrying loads of books for many years, very heavy loads, till he has become round-shouldered and his fingers are drawn so that they cannot be straightened." This was of course an exaggeration, but not without a measure of truth.

### WISCONSIN WANDERINGS

The first day that I worked for the Society I was in Oconomowoc. Where should I begin? I remembered reading, several



months before, a letter in the *Standard* written by a lady from some place in Wisconsin, pleading for some one to come and preach the gospel. I looked over the map till I found it. The place was Leeds, thirty-five miles by rail and about fifteen back in the country. I stopped at Fall River. The pastor loaned me his horse. Leaving an appointment there for Sunday evening, I rode through Otsego, where I left an appointment for Sunday afternoon, and on to Leeds. I found the family whose daughter was the writer of that letter. I planned for a meeting in the school-house for Sunday morning and circulated the notice all through the community. Sunday morning I preached to a full house and organized a Sunday school. In the afternoon I drove back to Otsego where I organized another Sunday school and took up a small collection for the Society. Went on to Fall River where I preached in the evening and took up another collection. So my first Sunday's work under the Society was three sermons, two schools organized, and two collections for the Society.

#### ESTABLISHING A CHURCH

I think that it was thirty-five years ago last summer that Rev. S. E. Sweet and I, with his horse and wagon (you could hardly call it a buggy), had been canvassing some of the towns in Richland County. We started for Ontario in Vernon County. There was no direct road, and we had to take a circuitous route west of the Kickapoo River, a journey of about forty miles. Late in the afternoon, very tired, we came to a hill that overlooked Ontario. We inquired of a man at the top of the hill for Baptists. We were directed to a house up the Brush Creek Valley, where we were warmly welcomed by Robert Sandon and his family. We found that there was a little church of eight members that had not had a meeting for two years. We remained a few days, visited throughout the community,

held several meetings, found them anxious to do something and left them with a promise to return in the winter. In the meantime I found a brother, over sixty years old, who had retired from the ministry, and persuaded him to undertake a pastorate there. About holidays I recalled my promise and wrote to Brother Sandon. He replied, "Not ready yet. Wait." In February I received word: "All ready. Wish that you could come right away." Provisionally I had just then about ten days between appointments. I took a twenty-five mile stage ride to reach



EDWARD B. EDMUNDS

there. As the stage stopped two men came up. "Is this Elder Edmunds?" "Yes, sir." "Well, brother, we have been praying that God would send you here and now we pray that he will bless you." I found that a number were gathered just then and praying for a blessing upon the work to be done. Within eight weeks that little church had over eighty members, having been multiplied more than tenfold. Pastor Phillips did

a splendid work among them for twelve years and lived there till over ninety years of age.

#### A PERILOUS FORD

Over twenty years ago I found myself one Saturday morning in Madison, with no appointment for Sunday. I knew of a little church where there was no pastor and probably no meetings. That was my field. I took a freight train about sixty miles to a small station, reaching there about 2 P.M. I asked a man near by, "How far to the Clark neighborhood?" "Five miles." "Is the river safe to cross?" It was the lower Wisconsin River and it was getting late in the spring. "Two men crossed it day before yesterday, but I would not promise it to be safe." "What chance is there for dinner here?" "None at all." I could see nothing to do but to venture. He gave me directions and I started. Soon I came to a sort of a straw bridge crossing a stream that was running clear (fed by springs). A

little farther and I came to the "river." The ice seemed safe. I cut as large a stick as I could handle to be a help if I broke through. I ventured out and got safely over. But a quarter of a mile farther and I came to the river. The other proved to be only a slough, But here is the river itself, very wide, and the water running clear at my feet. What should I do? I could see people and hear their voices over the other side, but I could not make them hear me. A little to the right the ice touched the shore. I tried it. It seemed solid. I thought of the conse-

the door. She recognized me as I looked back. I was received into the house, but got no dinner till supper time. I made appointments, stayed about ten days and had a good series of meetings.

#### NOW FOR THE SEQUEL

One Saturday, about fifteen years ago, I walked twelve miles to Columbus where was a small, pastorless church. I made announcements for meetings, but had very small attendance, only in the afternoon when about sixty came. I preached one of



TEAMWORK ON THE FRONTIER

quences. There was not a person among my friends who knew where I was. If I should be drowned my body might be caught on a snag or be carried under the ice into the Mississippi. It would be a case of mysterious disappearance. Finally I said, "My duty is over there. I have nothing to do here. It is either over or under." I started, treading lightly but swiftly and—well, I breathed more freely when I reached the other shore. I tramped on; reached the home of one of the Clark brothers and knocked in vain. No one at home. I went to the home of the other brother and knocked and knocked. No response. Then I felt blue. Tired, hungry, what should I do? I turned away slowly. But Mrs. Clark had been aroused by my knocking and came to

my "Boys' and Girls' sermons" and had just dismissed the meeting when a man came up and said that he wanted to speak to the people. I called for order and he said, "Twenty years ago I lived in Washington County. A Baptist missionary held a meeting for boys and girls in our schoolhouse. I was one of the little boys on the front seat. I have wondered whether I would ever see that missionary again. I think that this is the man, but do not know. But I want to say that, if the Lord ever let me have any faith in Him or do anything in the ministry, I have to look back to that sermon as the means of winning me." My heart almost choked me, but I said, "I am the man. And if it pleases you to have a meeting tomorrow afternoon after school, I will preach that

same sermon." This gave me the ears of the people. They came in larger numbers, and for ten days I had a precious meeting. He told me that at that meeting, twenty years before, five boys and girls were converted who afterward became Methodist ministers or ministers' wives.

#### A COINCIDENCE AND CONVERSION

While attending the La Fayette Association at Dodgeville I was invited home to dinner by a lady whom I did not at first recognize. She told me that, over thirty years before, when she was a little girl, I held a boys' and girls' meeting in her neighborhood. As a result of that meeting she gave her heart to Christ. I have no recollection of that meeting, neither can I find any record of it. Having no church or Christian privileges, she fell away. About a dozen years later I held another meeting in a neighborhood where she was working and she there confessed Christ and came into the church. At that first meeting I had given each one a little bit of a singing book that we had printed ourselves, containing the words of about a dozen hymns for use in the meetings. For over thirty years she had kept it and now showed it to me.

A Testament was given to a Bohemian family. Through it both husband and wife were led to Christ. They passed it on to relatives in Minneapolis who in turn, we hope, were blessed.

#### THREATS AND TRIUMPHS

I once drove in a sleigh, with another worker, to a new county where there was no organized church with the exception of one small Dutch Reformed. I drove to the county seat, a small village, knocked at the door of the first house and heard, "Come in." I opened the door and saw about a dozen men and women. "I am a Sunday-school missionary. Did you ever see such a creature?" "Well, the last minister that came here we stoned. We've made up our minds to crucify the next." "Well," I replied, "there will be a meeting at the schoolhouse tonight, and you are all invited to come." And they did come. Every man, woman and child with one exception—a mother with a babe too young to bring out. I stayed five days, visiting and holding meetings. The last evening I said, "I know little about you, but I wonder if there are

any among you that will confess Christ as your Saviour." One woman rose. "Are there any who want this Christ?" A young woman rose. I found that for a long time she had been feeling in the dark after salvation and no one to show her the way.

#### "ON THE WRONG ROAD"

One day I was in Loganville and wanted to go to Marble Ridge. I was told to go down the valley about three miles, turn to the right and climb the bluff where I would find the place. A little way down I found two tracks that seemed to be both one road. Being on the left, I kept on that track. Walking a long time and finding no turn to the right, I called to a man stacking grain down in a field. "Hello, there. You have a fine lot of boys on that stack." "My boys are all girls." With boys' hats on and too far away I could not distinguish. "How far is it to Marble Ridge?" "You are on the wrong road." "Why, I was told to come this way." "Did you notice a fork in the road? You should have taken the right hand." "How far back is it?" "Three miles." "How far the other way around?" "Four miles down and four back." "Can't I get across?" "No, there is a deep marsh." "How far is it over?" "Half a mile." "Why, I can't go 'way around. What shall I do?" "Well, there is a path where people have crossed. Perhaps you can find it. Go across that potato patch to a certain point, climb the fence and there is a path." I started and thought that I struck the trail, but I lost it. I got deeper and deeper in the bog. I was heavily loaded with books, satchel, rain coat and umbrella. Worse still, a rain came up and I must keep my books dry. Struggling on, I came to the edge of a wood that proved to be a swamp. Tearing my way through, I came up against "Honey Creek," the road close the other side. Tired, hungry, soaked by the rain, I plunged in, holding my load above my head to keep it dry, and landed safely on the other side. I walked a mile down the road before I came to a house. There I knocked in vain. No one at home. Thoroughly tired, I sat down and waited an hour or more, when the people returned and I was helped to some dry clothing. The consequence was a severe cold, and the next morning I was glad to catch a ride to the



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Publication Society  
which sent this  
Missionary  
Colporter  
into the field

This is  
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Street



railroad ten miles away and go home. I did not see Marble Ridge till some years after that.

#### FOUR MILES OF MUD

Some years after the first visit I was again in Ontario. It was the muddiest October ever known in Wisconsin. A man said that he had found a new road, six feet below the old one. Brush Creek Valley was especially bad. Pastor Phillips kept saying, "I do wish that May would come down." She with another young lady wished to be baptized, and he was too infirm to do it. But May lived four miles up that muddy road, and people were upon it only when obliged to be. Saturday noon I made up my mind that I must try to reach her. I waded the four miles through the mud, reaching there late in the afternoon. May was kneading bread. But there was no time to be lost if

we were to reach town before dark. Hardly stopping to sit down, I told why I had come. She immediately took her hands out of the dough, washed them, made up a package of clothing and followed me through the mud to the village. The next morning I baptized the two.

#### IN THE MICHIGAN PENINSULA

Between April, 1877, and April, 1881, I was engaged in this same work in Michigan. In 1880, Mr. W. H. Brearley, then of Detroit, offered to pay an extra hundred dollars to the Sunday-school Board to meet the extra expense of sending a missionary through the "Upper Peninsula." I took the earliest boat in Detroit for the "Soo." In and around that new town I found about fifteen Baptists. Securing an empty schoolhouse, I furnished it for the purpose and organized a Sunday school. Soon after I met Dr. G. S. Bailey and suggested that the "Soo" might be a good place to spend his vacation and do some pioneer work. He accepted the suggestion, spent six weeks there, baptized a number and organized what has since grown to be one of the best churches in Michigan. During my last two years of Michigan work I organized ten churches, about half of them proving permanent and successful.

Many a time have I thanked the Publication Society for standing behind me in this precious work, and praised the Lord that He was willing to use so unworthy an instrument.





THE HARBOR AT MANILA, PHILIPPINE ISLANDS

## The Philippine Conference

BY REV. CHARLES L. MAXFIELD, OF BACOLOD, P.I.



HE Seventh Annual Conference of the Philippine Baptist Mission was held in Iloilo, December 6-8. The reports from the various stations showed steady progress along many lines, and called attention to certain pressing needs if we are to conserve the work already gained.

Mr. Russell, who is caring for Capiz station during the absence of Dr. Lerrigo and Mr. Robbins, reported eighty baptisms. A dormitory for young men has been established and a good beginning made. Miss Nicolet, in charge of the home school during the absence of Miss Suman, reports a prosperous and encouraging year's work.

Mr. Forshee for northern Negros reported activity among the churches as shown in the increased membership and development in organization. Mr. Maxfield reported wide evangelization and encouraging results in particular in the winning to Christ of several prominent leaders among the upper classes. Bacolod station reported 220 baptisms for the year. Miss Whelpton has been busy with many duties. She has had the care of the girls' dormitory, a successful kindergarten of about fifty children, supported by

the people of the town, and a large service in the dispensary, having treated more than 200 cases during November alone. The Conference asked Dr. Thomas to coöperate in sustaining the medical work for the present in association with Miss Whelpton. As there is a steamer from Iloilo to Bacolod twice a week, which anchors at Bacolod over night, this will be possible. Mr. and Mrs. Maxfield will reside in Bacolod when Mr. Forshee leaves for his furlough in September.

The Union Hospital in Iloilo has done a large service, but is greatly crippled because of insufficient quarters to do the larger work contemplated when the union work was begun. Dr. Hall of the Presbyterian Board was obliged to return to America in April because of sickness, and thus Dr. Thomas has done double service since that time. The great need is for an enlargement of the hospital in order to hold and increase the large place it has made for itself in the community and the entire southern portion of the Archipelago, both among native and foreign population. There is also an imperative need for a missionary residence for Dr. Thomas, as the present abode is a menace to health. The Property Committee

and the Conference unanimously recommended that these needs be supplied.

The Press has been under the care of Mr. Munger. It has done a large work, having printed more than three million pages of literature. Mr. Snyder will come from our press in Rangoon, Burma, early in the year to assume charge of the Press and become treasurer of the Mission. He will supply a need in both these lines of service.

Mr. Lund has been busy with translation work; preaching on Sunday in Iloilo and occasional visits to the various districts with other missionaries. He is indeed the "Father of the Philippine Mission," and continues to give it a father's love and care. The translation of the Old Testament is approaching completion and portions will be printed by the American Bible Society this year. Two dormitories for students have been

instituted by the Iloilo missionaries. Mr. Maxfield has had charge of the dormitories. They have coöperated with the Presbyterians in sustaining a preaching service for the 400 Americans resident here, as well as a Y.M.C.A. in the heart of the city. The Y.M.C.A. has no secretary, and is supported entirely by local contributions.

The Woman's Bible Training School, under the care of Miss Johnson, has performed a service of great good in providing trained Bible women who labored during the vacations in all the fields. A class will be graduated this year who will be available for permanent service along this line. We were happy to greet Miss Lund, who returns from Chicago to be associated with Miss Johnson in this school.

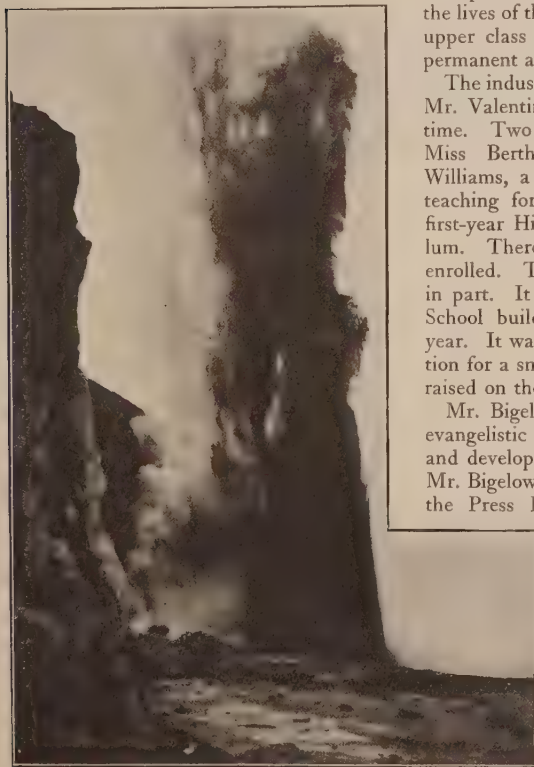
The Girls' Academy under the charge of Miss Bissinger has just begun. This institution promises large usefulness in touching the lives of the young women of the so-called upper class of people. The need is for a permanent and suitable home for the school.

The industrial school has had a good year. Mr. Valentine has been alone most of the time. Two teachers came from America, Miss Bertha Houger and Miss Grace Williams, a most welcome addition to the teaching force. It was voted to add the first-year High School work to the curriculum. There have been nearly 400 pupils enrolled. The irrigation plant is installed in part. It is hoped that the new Central School building may be forthcoming this year. It was voted to ask for an appropriation for a small sugar mill to grind the cane raised on the farm.

Mr. Bigelow has had charge of the Jaro evangelistic field. He reports 200 baptisms and development along many lines of work. Mr. Bigelow had charge of the completion of the Press Building. This work was well

and quickly done with a large saving over contract prices.

The paramount need, as indicated in nearly every report of individual and of committee was for an enlargement of the educational work as a means both to wider evangelization and the conservation of the work already done.



TAAL VOLCANO, WHOSE RECENT ERUPTION COST THE LIVES OF OVER SIX HUNDRED FILIPINOS



## DEMAND FOR MEN

The report of the Jaro station showed a membership of about 2,600 in 1907, and only about 2,000 in 1908. During the last two years there has been a loss equally great. The report of Mr. Bigelow states that "In this district there are 21 organized churches up the country beyond the Kabatuan field. Counting Jaro and the little church on Guimaras at Sanao there are 23 in all. In these churches there are a little over 1,200 members. At the last association they reported a few over 200 baptisms. Two of these churches are just about dead; four are very weak; eight are barely holding their own, and the remaining nine are quite strong. The great difficulty is the lack of a sufficiently trained working body. There are seven

ordained men, six of whom are good workers. There are four real good licensed preachers, though they have but little power." These facts, together with the call for workers better trained for the other fields, made imperative the demand for schools. The recommendation of the educational committee that vacation schools be approved was heartily endorsed. The need for a Bible School was discussed and it was unanimously recommended that an appropriation for the construction of such a school be made. With faith in God and confidence in the brethren at home whom we represent, the missionaries returned to their stations believing that a day yet brighter was dawning for the Philippine mission.



## A Journey to the Crows

BY REV. H. H. CLOUSE

MISSIONARY AMONG THE KIOWA IN OKLAHOMA

ON a memorable day the Kiowa Quartette, consisting of Deacons Toybow (interpreter), Saneco, Hobey and their missionary, departed from Rainy Mountain Mission for a tour among the churches in southeastern Nebraska, and from there to Lodge Grass, our Crow Mission in southeastern Montana. This was to be a mission of Christian Indians to a neighbor tribe. The churches visited in Nebraska were Fairbury, Alexandria, Beatrice, Wymere, Pawnee City, Lincoln, Alliance, Hastings, Grand Island, and five in Omaha; two in Council Bluffs, Iowa, were also included.

These churches are earnest, aggressive and missionary. Their pastors are men of God with the Master's vision of a lost world. Pastors and churches gave the quartette a warm welcome in heart, home and attendance

and were not stinted in their gifts to help the visitors on their way.

Our gift to the churches comprised Kiowa Jesus songs, interpreted and sung in Kiowa; a brief statement by the missionary of the history, fields and workers among the Blanket Indians; impressing the people that their money has been well invested when given to our Home Mission Societies, and asking that they give their prayers, children and money for the enlargement of the work. Then the Indian brothers are presented as the products of Christian prayers and gifts, and they tell the story of their life. In their addresses the old life and the new are brought out in vivid contrast, and the gospel is seen to be the power of God unto salvation. All see that this is Christ's work. Deacon Saneco gives an

exhibition of the sign or hand language of the Indians. He speaks of God's house here, and of the beautiful one on high, of the way Jesus has made for us to travel to that home. By this hearts are touched and missionary interest is created. Many said, "I wish our Societies would do more of this kind of work. We can now see what our money is doing."

Lodge Grass is fifty-two miles northwest of Sheridan, Wyoming, and twenty-four miles southeast of Custer's last battlefield, in the valley of the Little Big Horn River. It derives its name from the fact that in the olden days the grass grew so long that the Indians could cover their lodges with it. In the flat valley, one-half mile from the railroad station and near the river, our mission is located. On the east the foothills, on the west snow-capped mountain; a location of beauty. In eight years three buildings have been erected,—parsonage, Chivers Hall and school building. These structures are built of small pine logs, rustic in architecture. All the buildings are thoroughly constructed and attractive. Some hands have wrought long and nobly. The school will enroll fifty this year.

A little church of thirty members shines as a beacon in the midst of heathen darkness. Many of the members are faithful and are growing strong. Their persons and faces show the new life and their speech is the dialect of Zion.

The tribe numbers two thousand. This people are farther back than any tribe in Oklahoma in the comforts of civilization,

in cleanliness of person and home, and are very low in their social relations. The tribal social dance is strong, and in this a large element of impurity. Antichrist, in the form of Romanism, has much influence, and by intrigue poisons and biases the Indian mind, and holds before the people a form of godliness that has no power. In an environment like this the progress of truth must be slow. But the lamps are full of oil, trimmed and burning, and the darkness must pass.

Our three Kiowa Christians were living letters read by this people. Through them Christ sung and testified. It was a good meeting. The people came, the Crow Christians were earnest, many were convicted deeply of sin, four were received for baptism and three baptized. Others will come, for much good seed has been sown.

More than thirty years ago the heroic Custer with his little band made their last stand on the ridge above the valley while the vast hordes swept up from the glen below, completely surrounding him and his band. The cause for which they shed their blood has moved onward and Indian wars are no more.

There are spiritual Custers in the vale below, the little band is surrounded by the foes of the cause. The truth for which they are giving their days of devotion will move forward. Let us sympathize with, pray for, support and honor those who leave friends and loved ones and lay down their lives for Christ and His cause.

*Rainy Mountain, Okla.*



CROW GIRLS ON HORSEBACK



## Devotional

### Prayer for the Nation

**P** LORD GOD of nations, *Thou who makest of one blood all men to dwell upon the face of the earth, look upon this Thy people. Let the nation know what makes a people great. If we have been wandering from Thee, looking upon merchandise as our only glory, and wealth as our only good, in Thy great mercy pity us. Let us remember the holy teachings of the past, the story of the times that are gone. Wake us up from our indifference to right and our love of mammon. Let us be filled with great thoughts, noble patriotism, great and holy purposes, that we may lend to our land the grace of true citizenship, of goodness and of truth. May we know Thee as the Rock of our defence, our strong Tower, our Sovereign Ruler, and our Everlasting Hope; for Jesus Christ's sake. Amen.*



### PRAY—

That great blessing may rest upon the men of the churches as they gather in the conferences of the Baptist Laymen's Missionary Movement.

That the leaders may be given messages that shall burn into the souls of the hearers and make them men for such a time as this.

That the Secretary of the Movement may be clothed upon with mighty power to move men, give them his own broad vision and confidence in God, and band them for such service as the church has never seen.

That out of this Movement may come the means to enlarge the missionary work to meet some of the most pressing calls at home and abroad.



### From a Missionary's Journal

January 5. Pitt preached well on "Love." God's love to us is shown in Romans v. 8. Our love to God is shown in John xiv. 23.

If we love God we must show it as in 1 John iv. 7, 8.

January 16. It is just twenty-eight years today since we reached Nowgong. Busy and happy years they have been. We can trust Jesus for the future. We cannot adequately express our appreciation of Him who hath redeemed us and honored us with junior partnership in the work of building up His kingdom.

January 20. When reading today in "Secrets of a Beautiful Life," I was struck with this expression, "When night comes He will show us the stars," — meaning that God has a promise and comfort for our every need. I am trying to put a few of the thoughts of that good little book into Assamese.

June 25. I like this sentence from J. R. Miller: "He who does God's will faithfully each day makes life a song. The music is peace."

November 11. This has been a happy birthday for me. The twelve women who came to our bungalow for the women's prayer meeting prayed so earnestly. They hold these meetings around at the Christian houses.

June 30. We praise our Saviour for His loving kindness. "Peace! perfect peace! our future all unknown. Jesus we know, and He is on the throne."



### Sources of Strength

Then welcome each rebuff

That turns earth's smoothness rough,  
Each sting that bids nor sit nor stand, but go!  
Be our joys three-parts pain!

Strive, and hold cheap the strain,  
Learn, nor account the pang; dare, never  
grudge the throe. — *Browning.*

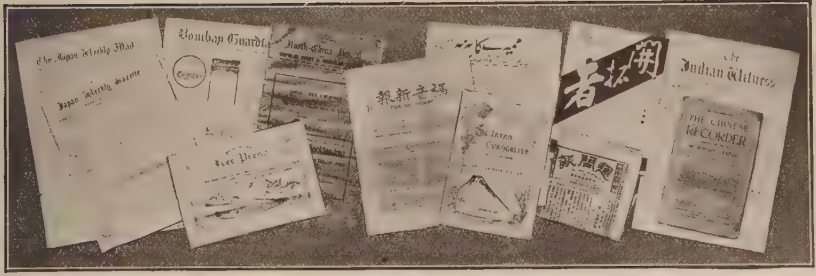


### Thoughts to Grow On

The only remedy with me is to pray for every one who worries me. It is wonderful what such prayer does.

And be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. — *Eph. iv. 32.*





## Echoes from the Oriental Press

CONDUCTED BY J. L. DEARING, D.D.

A WRITER in the *Indian Mirror* calls attention in no uncertain way to the problems among young men today in India. It is sadly true that the condition which he seems to see in India is too sadly true of the entire East. The appeal to the Christian West in behalf of these men of the coming generation in the East should be heard. The following quotation is none too strong:

“One of the gravest problems of the present day is how to arrest the rapidly growing tide of moral depravity among some of the young men of our country. No thoughtful observer can help noticing that the minds of some of them have been greatly perverted by the insidious teachings and preachings which have been their staple food for some time past. ‘Headless, heartless, soulless,’ would perhaps be the only fitting description of the youth to whom we have referred. Do we find in these young men or in the system to which they belong, either reverence to God, obedience to authority, or love for humanity? Religion, worth the name, they have none; their moral horizon is darkened by passion and hate; and their intellectual outfit is of the meagrest type. No wonder, violence and bloodshed, robbery and spoliation, have become their creed. It grieves us beyond measure to have to draw up this indictment against any class of our young men, but the situation has become so great that we cannot help giving expression to our feelings without concealment or attempt at palliation.”

¶ The *Indian Mirror* sounds a very encouraging note in regard to the change in the condition of child widows and child marriages. We certainly can but thank God for this

hopeful sign. The following is taken from a recent number:

"We are confident that so much interest that is now taken in our widows and the cause of their advancement, cannot surely go in vain. The movement has spread abroad, and Bengal, or, for the matter of that, only that portion of it that still delights in hidebound obstinacy and narrow intolerance, cannot long afford to escape the blessed contagion. Judging from the strides that the movement is making in almost all parts of the country, we believe that it will soon become as impossible to withstand its resting waves as for Mrs. Malaprop to mop away the Atlantic. A welcome sign is already visible, which must do good to the heart of all interested in social reform. Hitherto many of our contemporaries dismissed with scant respect all questions of social reform, and allowed themselves to be absorbed exclusively in political topics. A change has happily come over their spirit, and social reform is no more the subject under ban that it was previously regarded to be. The questions of raising the marriageable age of girls and the introduction of widow marriage have forced their way to the forefront, and claim a good deal of public attention at the present time. An influential organization has already been set afoot in Bengal to take care of the first question and need is felt for another body to interest itself in the second. We are sure that with the inauguration of a Widow Marriage Association in Bengal on the lines of similar organizations in Madras and Bombay, the cause will receive a fillip, which will greatly accelerate its progress."



SUNDAY SCHOOL RALLY DAY AT THE FIRST BAPTIST CHURCH OF ROSWELL, NEW MEXICO, REV. P. H. MCDOWELL, PASTOR



### The Last Month

**T**HIS is the closing month of the fiscal year of the Societies. It will have to be a month of persistent budget raising and large giving if the year is to close without debt. There has been some advance proportionately during the recent months as compared with last year, so far as the giving of the churches is concerned. The figures will be found in the financial statement on another page. But taken at the most favorable estimate, the giving of a single month must greatly exceed that of the preceding eleven months in order to come out even. We are still a long way from the systematic giving that will save us from such anxious conditions in these last days of the year.

Just now the burden is upon pastors and churches to see that the great missionary work to which we are committed does not suffer. If by any chance your church has not taken its offering for missions, or done anything to meet its apportionment, will you not get under your share of the burden? And do it now.

Remember that the books close March 31. Church treasurers should keep as much this side of that date as possible, and every church should have some representation in the year's offerings. It is not too late to make an every-member canvass yet. Let no church fail to do something.

### Lay Preaching

**O**UT of the Laymen's Movement ought to come a large number of lay preachers.

This is a power that the church needs to utilize. In England and Scotland there is a vast amount of evangelistic work done by these consecrated laymen, who put their gifts to exercise in effective ways and give the gospel to thousands who otherwise would be deprived of it. It is time that in this country we should call the laymen to this rewarding and self-developing task. The preaching places are waiting on every hand, and the people will always respond to this unofficial type of ministry. The lay preacher has a peculiar influence with the masses. He has none of the artificial barriers to tear down that have been builded around the ordained minister. He has the great advantage of being regarded as one of those to whom he is speaking.

One reason why laymen are slow to respond to this kind of service is probably that they make too much of it in their minds. They are not expected or desired to equip themselves with commentaries and homiletic reviews and sermon helps and books of illustrations, and then set about manufacturing finished discourses — finished before ever delivered such ought to be. They are not to imitate the regular preacher, quite the contrary. What is wanted is a straightforward talk, from man to men, on things growing out of the daily experience and the observation and read-



ing of an intelligent man who is alive to humanity and duty, and who shows his love to God by his helpfulness to his brother man. If the word "preaching" is too formal and stiff, discard it. Lay evangelism is what we want, simple but genuine, full of cheer not of cant, warm-hearted and brotherly. Men who can contribute this kind of service can live in a true and steady revival, for they will create and perpetuate it.

These lay preachers in the cities could treble our city mission possibilities. In the country they could unlock the doors of scores of churches now closed because there is no pastor, and either not enough money to sustain one or not enough obtainable until grace shall open the pockets of members who have but do not give it. They could preach in schoolhouses in districts where there are no churches near. That striking article on Oldtown, Maine, in a recent number of *MISSIONS*, showed impressively what a band of devoted laymen, with the co-operation of a missionary-spirited pastor, could do to spread the gospel over a neighborhood. East and West there are numberless points that could be reached by the lay preacher, and that otherwise we cannot hope to reach.

We do not mean that these lay preachers will give up their business to become ministers. Their strength will lie in large measure in the very fact that, while successful business men, they have a true perspective that will not allow them to give all their time and talent to the money-making side of life. Out of their business contacts will come inspiration for plain talks. Their example will be a sermon in itself. Happy the pastor who shall develop a band of lay preachers in his church, for they will be his right-hand helpers, and he will be sure of sympathizers in his own work. Nothing will make a layman appreciate a sermon like attempting to preach one. And nothing will make him so loyal and

happy as the sincere effort to bring the truth of God to the hearts of men. Let us cultivate the laymen for lay preaching. Perhaps they can help solve the Sunday-evening service problem. They certainly can enlarge the field of missionary activity.



### Time to Call a Halt

IT is exceedingly fortunate that there are watchful eyes in Washington, scanning every bill that is introduced. Otherwise the bill introduced and pushed forward with extreme quiet, granting 300,000 acres of land in New Mexico to the Roman Catholic bishop of that diocese for school and other purposes, to be held and so used by his church forever, would have slipped through. Now it cannot be passed without publicity and protest, and a protest so strong and unmistakable that the national legislators will be likely to heed it. The constant attempts to infringe upon our fundamental principle of the absolute separation of Church and State should make it clear that we are dealing with a persistent force, and one that ought to be squarely met and overthrown.

This pernicious bill is in line with much that is being proposed by Roman Catholics at the present time. It seems as though they had determined to go into politics and try their strength. It is most unfortunate that such issues should be thrust upon the people. The charge of religious bigotry is sure to be hurled at those who are simply aiming to keep the State and Church separate, and to prevent a political organization from claiming toleration and rights on the ground of being a church. There must be no temporizing, however, when religious liberty is at stake, or the principles of democracy.

Just now the Catholic Congress, which met in Boston, has resolved to make another appeal for public funds

to be appropriated for the parochial schools, and this matter will have to be fought out again. But every time it comes up it must be met with a resolution that will by and by satisfy the Catholics that only trouble and defeat lie in that way.

Another attempt to interfere in state affairs is the bill introduced into the Massachusetts Legislature to refuse divorce on any ground whatever, thus putting the Roman Church authority above that of Jesus Christ himself. This bill was introduced at the instance of the archbishop, and advocated by a priest of much ability. The opposition was voiced particularly by Judge Lummis, who based his argument on the ground that such a bill was in violation of the principle upon which the commonwealth and nation were founded, that of absolute separation of Church and State.



#### The Asbury Park Conference

ELSEWHERE in this issue we give a report of the conference of laymen and secretaries at Asbury Park. It was the first of its particular kind, so far as its make-up is concerned, but assuredly it will not be the last. It was a gathering concretely illustrating the new unity of our mission work. For two days the men who are entrusted with large responsibilities discussed matters of grave importance in the frankest manner. They knelt together in half-hour devotional sessions almost wholly given to prayer. They became acquainted with one another in a more intimate way than hitherto. And the result was unquestionably of great good to the men and to the cause they represent.

In such conferences new perspective is gained and wise plans are laid. It was most interesting to watch the progress of the discussions and note

how open-minded the leaders were, how ready to change when their view was shown to be not the best, how quick to see the right solution when it appeared. The contact of mind with mind, the impact of widely different personalities, the almost invariable courtesy and brotherliness, made the days not only stimulating and enlightening, but delightful. It was the unanimous feeling that few days have been more profitably spent for the denomination and its missionary enterprises.



#### Mormonism in True Light

THE more we know of Mormonism the more false and pernicious it is seen to be. Its doctrines are nothing short of blasphemous and its practices are in defiance of its solemn pledges and the law of the land. When the Mormon leaders desired statehood for Utah, they were ready to issue the anti-polygamy manifesto of 1890, and to promise that this manifesto should never be violated. They were ready also to promise that Mormonism should refrain from all interference in political affairs. How these pledges, by which Congress was tricked into granting statehood, have been shamelessly broken, is shown in current magazine articles. In *Everybody's*, ex-United States Senator Frank J. Cannon, son of a former chief apostle of the Latter Day Saints and therefore able to speak from the inside, tells the story of broken faith. He also tells how the money interests have gotten a grip on the Church, and are using it to gain control of the political situation for their own selfish and monopolistic purposes. This exposure ought to open the eyes of the people to a situation fraught with peril to democracy and liberty.

In a second article, in the February *McClure's*, the charge is made and substantiated by many proofs that polygamy

is by no means an abandoned doctrine or practice of the Mormon Church. If the writer is correct, the common statement that polygamy is dead because the younger generation will not tolerate it must be taken with much allowance. Indeed, he believes that on sentimental grounds of belief in the earlier revelations sanctioning polygamy the young women of today born and bred in Mormonism are more fanatical and readier to accept the practice than their mothers were. He declares that there has been a revival of polygamy, although the facts are denied by the Mormon heads, and every effort is made to conceal the truth. It is felt, however, that the federal government cannot interfere in a state's domestic affairs; and as for broken faith, it is always easy to secure a divine revelation when one is required to fit a certain case. It is tacitly recognized that the Woodruff decree, although perhaps of divine origin, was but a temporary departure from the more authoritative voice which spoke through Joseph Smith and Brigham Young.

In the revelation of the present

situation the Salt Lake *Tribune* has rendered large service to the nation and its own state, and it does not purpose to give up the effort to free Utah from Mormon control. The more than two hundred cases of new polygamous marriages definitely known, including the high officials of the Church, are sufficient to keep polygamy alive for more than another generation. The Church, moreover, honors and promotes the polygamists. One of the recent developments is the establishment of polygamous cities of refuge in the northern part of the Republic of Mexico, where the Mormons have a most flourishing colony, owning over 300,000 acres of land. There they venture to practice polygamy openly, and unless President Diaz puts his "benevolent hand" upon them, he will presently have a problem to deal with more difficult than revolutionists. Meanwhile, a federal law prohibiting polygamy is the one thing feared by the Mormons, and the one thing that can cut out this cancerous and deadly growth from our body politic.



## Note and Comment



MISSIONS this month takes you first to Africa, in company with the Sudan and Congo Commission, and under the direct guidance of Dr. Franklin and his fine camera. This is the first of a series of

articles that will bring mission fields vividly before our readers. When we see how people live in the mining regions of Pennsylvania, in our own enlightened United States, we are not sure that an African hut is the worst place in which to live, or that the wild jungle

is worse than the human jungle. The gospel is needed in both places, that is sure. The range of interest is wide as usual, covering the conference in the Philippines and the wanderings of a veteran colporteur in the West, Dr. Anthony in Burma, the Baptist Laymen's Movement and the Women's Jubilee meetings, with a wealth of information from all parts of the world. Look out for some new features next month, and for Dr. Sale's second article on Porto Rico.

¶ We made a mistake in suggesting that the new subscribers would be able to begin with the January number, for the demand was so



large that the January issue was speedily exhausted; and although we increased the February issue by several thousand, that number will fall short also of the incoming calls. But send the subscription along. We shall see to it that we have enough of the March number. We must make that fifty thousand mark before the Philadelphia meetings.

¶ It seemed as though a concatenation of circumstances worked against us in getting out the February number. We shall, however, attain promptness if it is within possibility. Meanwhile our readers are not half so restless over delays as we are.

¶ Some one asks whether indifference is ever a sin? We should ask, in reply, whether indifference, when it comes to religion and the cause of Christ, is ever anything else than a sin? Unquestionably indifference is one of the greatest foes to progress which the Christian church has to deal with today.

¶ The author of a new book of fiction says of certain characters whom he is describing that "they would have been equally horrified to have heard the Christian religion doubted, or to have seen it practised." The sentence seems a light one neatly turned; but think it over, and see if there is not a good deal in it worthy of reflection.

¶ Bishop Brent, head of Protestant Episcopal missions in the Philippines, wishes a change of his church name. He says the word "Protestant" means something as unworthy and undesirable to the Filipino as Anarchist Church would signify to our people, hence is a great block to progress. We have not heard from our missionaries that they experience trouble from this source; and certainly there must be a clear distinction between Protestant and Catholic, if the truth is to make its way. The Filipinos will come to know what Protestant really means when they have had such men as Bishop Brent and the other Christian missionaries among them for a term of years. These Protestants can impart character and meaning to any name.

¶ The new China is seeking to repress the opium traffic as one essential to national progress, and in this effort all lovers of humanity should sympathize. What more thwarting to missionary effort than that the chief hindrance should be found in Christian

England, that introduced the deadly drug into China, and now does not favor its banishment because of commercial injuries that might result to her colonies and merchants? It is characteristic of the times that the Chinese recognize the help to be derived from teaching the young men to follow those methods of athletic training common among us, which require habits of temperance and abstinence. Happily, they also differentiate the missionaries from the money-making foreigners. But unchristian acts of Christian nations make Christianity's path rocky.

¶ Two men mean a different thing when they use the familiar word "prayer." The significance of the word to each will be measured by his experience. Just as there are men and men, so there are prayers and prayers. That was a profound remark of Mr. Gladstone that real prayer—communion of the finite with the infinite—is the highest exercise of the human faculties, demanding a sustained concentration and attention not called for by any other mental effort. Prayer of the kind the great English commoner had in mind and knew by experience is a draft upon the infinite spiritual resources. More experience of it would mean more vital religion.

¶ The organization of commercial travelers known as the "Gideons" has placed over sixty thousand Bibles in hotel bedrooms in the United States and Canada. A pleasant feature in connection with this distribution is the encouragement given to the plan by the proprietors. One hotel owner west of the Mississippi said his electric light bill doubled after the Bibles were put in the bedrooms, but he didn't care, and would as soon have the bill get bigger yet if Bible reading was responsible for the increase. The "Gideons" represent a specific type of laymen's movement, of great practical benefit and blessing.

¶ A new race journal, called *The Crisis*, is to be published monthly in New York by the National Association for the Advancement of Colored People. Dr. W. E. B. DuBois is the editor. In the opening announcement of the first number the editor says: "Its editorial page will stand for the rights of man, irrespective of color or race, for the highest ideals of American democracy, and for reasonable but earnest and persistent attempt

to gain these rights and realize these ideals. The magazine will be the organ of no clique or party and will avoid personal rancor of all sorts. In the absence of proof to the contrary, it will assume honesty of purpose on the part of all men, North and South, white and black." There is room for such a magazine, properly conducted, and we wish it success.

¶ The acceptance of the call to the Fifth Avenue Presbyterian pulpit in New York by Rev. J. H. Jowett of Manchester, by many regarded as the foremost living English preacher, will add strength to the Christian forces in the metropolis. Three times the call was extended before the minister was constrained to accept; and he was besought on all sides in his own country to remain there. His spirit is shown in his letter to the church, in which he said that the stipend offered (\$12,000 and a parsonage) was much more than he should need, and he hoped they would adjust it to the equivalent of his stipend in Manchester (\$5,000). He had been cruelly wounded by the statement that it was the larger salary that won him. But those who know the man and his spiritual power and devotion will not misjudge his motives, and we shall all rejoice in his coming. John Hall's pulpit will sound the strong evangelical note through his preaching.

¶ Over three hundred and fifty men at the banquet in the Highland Church of Springfield—that was the splendid record of the Laymen's Meeting on Friday, February 10. Such a meeting had not been held in the city before. As the editor of *MISSIONS* was present, he will reserve a description until the next number. It is plain that such gatherings of Baptist men for a specific purpose must result in immeasurable gain for all the interests of the church and the wider Kingdom.

¶ It is doubtful whether a more vivid description has ever been written of the growth of a dogma like that of the Virgin Mary and the Immaculate Conception in the Catholic Church than that by Israel Zangwill in "The Carpenter's Wife," in his new volume entitled "Italian Fantasies." Nor can one find a more striking contrast between the simple truth of history and the mariolatry that has been substituted for it by the priesthood. The reader will agree that this is a very

unusual piece of writing, while it is not necessary to agree altogether with the picture of Joseph and Mary.

¶ The Black Hand in this country has received a severe blow through the recent demonstration by the police under a real head detective who knows how to detect, that kidnapers and dynamite depredators can be detected and punished to the limit of the law. A valuable accession to the Italian reformation party has come in the person of an Italian duke, of ancient and royal family, who has discarded his titles and become a plain American citizen. A teacher by day, he devotes his spare time to the Americanization of his fellow countrymen, and proposes to establish an immigrant board that shall look after all Italian immigrants, teach them the duties of citizenship and the laws concerning crime and deportation. No work is more needed, and we trust that Professor Pugliatti will be able to accomplish his admirable purpose.

¶ Christian Endeavor has been celebrating its thirtieth birthday, which came on February 2. A review of young people's development and service in the churches during the thirty years shows how much this initial movement has meant and still means. The Endeavor societies girdle the globe and are found in all mission lands and among all peoples. The young people trained in this and kindred organizations, which are an integral part of the local church, have furnished the constituencies for the missionary and other movements of recent date. The church has been a different place since she discovered her young people and her young people discovered themselves as having work to do and a religion to live. Every wise church will foster its young people's work, and keep it centered in the spiritual forces. We believe no young people's society will ever succeed and persist that does not found itself in the prayer meeting and in individual witness and work. In this lies the secret of Christian Endeavor, no matter what number of spokes radiate from the prayer-meeting hub. We rejoice that the young people of all names are alive today with the missionary spirit.

¶ The best selling book in Syria today is the Arabic Bible, according to a veteran missionary.



## A Significant Missionary Conference

BY F. W. PADELFORD, D.D.

SECRETARY MASSACHUSETTS BAPTIST MISSIONARY SOCIETY



CONFERENCE of much significance was recently held in the interest of the Baptist Laymen's Missionary Movement and the General Apportionment Plan. Secretary Stackhouse met many of his workers and outlined his plans. The Conference will give marked impetus to the Laymen's Movement already under way, should help in the solution of some of our denominational problems, and be productive of better understanding and much greater efficiency in our denominational work.

The Conference was held in Asbury Park, New Jersey, February 2, 3. It brought together forty men, representing the Baptist Laymen's Missionary Movement, the Forward Movement and the General Apportionment Committee, including laymen, secretaries of missionary societies, district secretaries, state secretaries, missionaries and editors. Five sessions were held, beginning Thursday afternoon and closing Friday evening. The entire time was given to serious discussion of some of the most important problems which are facing the denomination.

The leading personality of the Conference was Dr. W. T. Stackhouse, the new Secretary of the Baptist Laymen's Missionary Movement. He came fresh from his great triumph in leading the laymen of Canada in their great forward movement. He rehearsed some of his successes in Canada, outlined some of his plans in detail and suggested others. He made an indelible impression upon every member of the Conference, that God has sent to us just the right man to lead the Baptist laymen of America in a great movement. There can be no possible failure under his leadership. Success is assured.

✻ The Conference organized on Thursday afternoon, with Mornay Williams, Esq., of

New York, as chairman, and Frank W. Padelford, of Boston, as secretary. The arrangements of the sessions were placed in the hands of a business committee, of which Rev. A. L. Snell, the new District Secretary for New York, was chairman. The afternoon and evening sessions were taken by Dr. Stackhouse in laying out his plans of campaign and in answering questions. He assured the Conference that he had come to the United States in the spirit of optimism, because of what he had seen in Canada. Conditions could not have been more discouraging than they were when he began there. During the first two years of the Canadian campaign, 130,000 Baptists increased their gifts to missions by \$55,000, and during the third year 55,000 Baptists in Ontario increased their giving over the second year by \$60,000. "What has been done in Canada can be outdone in the States."

The plan is to hold a series of denominational conferences in strategic points throughout the country, and from these centers reach our entire constituency. So far, the conferences have been held largely in western New York, and that section has been thoroughly worked. Conferences have been held in Rochester, Buffalo, Syracuse, Utica, Auburn and Oswego. Conferences had been arranged for Fall River, Springfield, Bridgeport, Hartford, New Haven and so on toward the West, up to the last of June. In connection with these distinctly denominational conferences, the secretary is also following up the Interdenominational Laymen's Movement through members of his own staff.

Dr. Stackhouse has no apology for this movement or any of its plans. He has tried it in every kind of a church and it has succeeded. He has three strong convictions: (1) that every member of every church ought to be interested in missions; (2) that every church ought to have a missionary committee;



(3) that the church that gives to missions will receive the largest blessing locally. Dr. Stackhouse's objective may be summed up as follows: (1) a missionary committee in every church; (2) a canvass of every member for missionary giving; (3) weekly giving for missions; (4) a minimum standard of ten cents per member per week for missions. He does not depend upon conferences to secure results. These are held simply to arouse interest. This is a stimulus for a follow-up campaign under the direction of a member of his staff, to reach every man in every Baptist congregation in the vicinity. Such plans as these cannot fail to return large results, for in the words of Mornay Williams, "the thing we are after in this work is not more money, but bigger men." Discussion of these plans aroused the keenest interest and lasted well on into the night.

The sessions of Friday were devoted to a discussion of some of the burning questions relating to the apportionments and the plans of the Forward Movement. These questions were discussed very frankly and openly. It was recognized that some changes should be made if the apportionment plan is to retain the sympathy and interest of the churches. Secretary Moore, of the Apportionment Committee, presented a plan of apportionment which that committee is considering. It was discussed most fully, and in a somewhat modified form received the hearty approval of the Conference. The character and significance of the proposals will be made clear in the next bulletin issued by the Apportionment Committee. Other important questions relating to the budget also came up for consideration, especially the relation of the State Conventions and other local interests to the national apportionments. Most significant and far reaching recommendations were made, which can be best understood from the following resolutions which were adopted:

#### AN INCLUSIVE APPORTIONMENT AND EARLY ANNOUNCEMENT

*Resolved*, That it is the sense of this body that the State Apportionment Committee should include in the apportionments to the churches the amounts needed by their respective State Mission and Educational Conventions or Boards and the City Mission Societies or Associational Missionary Committees, when such exist within their states.

*Resolved*, That we approve the issuance of the entire budget to the churches in each state as early in April as possible, and the reissuance of the budget by the state committee at such time in the fall as best suits all interests in the state, and that we urge all national, state and city officials to coöperate as heartily as possible during the entire year, for the success of the entire national, state and city budget.

The adoption of these resolutions by the Northern Baptist Convention would provide adequately for all the local denominational objects, some of which have suffered heretofore by reason of the national apportionments. Hereafter national officials should have a keen interest in assisting to raise the state budget, and the state officials should be equally keen to help in raising the national budget.

#### THE WIDE SCOPE OF THE BAPTIST LAYMEN'S MOVEMENT

A further resolution was adopted for the purpose of calling national attention to the real character of the Laymen's Movement, and the purpose of Dr. Stackhouse, and thus clearing up a question much misunderstood.

*Resolved*, That we heartily approve of the policy as announced by the Secretary of the Baptist Laymen's Missionary Movement, of including all the Baptist missionary and educational interests, national, state, city and local, in the scope of the movement, and of urging all the secretaries of said interests to coöperate in the laymen's campaign so far as their duties and opportunities permit.

When these resolutions are carefully studied, it will be apparent how significant were these discussions, and how far reaching the action of the Conference may become if its recommendations are adopted. It presages new things for our denomination.

The report of this Conference would not be complete if mention were not made of the fact that one-half hour was set apart in the middle of each session for prayer. Inspired perhaps by the experience which several had had in the great Conference at Edinburgh, we stopped our discussions in the midst of each session, sometimes at critical points, and on our knees laid the whole matter before God. These half hours will be remembered as the best feature of the Conference.

# WOMEN'S WORK IN MISSIONS

## Women's Jubilee Meetings in Washington

BY HARRIETT STRATTON ELLIS

HOME SECRETARY WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY



**A**FTER the two days of Jubilee meetings held in the capital city, February 2, 3, it cannot be said of the women of Washington that the people perish without a vision! It does not seem possible that a series of meetings could have been planned with more care, foresight and forethought or with more skillful providings against all emergencies. Precision, punctuality, perfection plus a deep realization of opportunity, of vital dependence on God, a sincere desire to submit all to the guidance and control of the Master in whose name and for whose glory the Jubilee was held, characterized every session. No one was forgotten: there were meetings for the women at leisure and for the busy women; for the schoolgirls and students; for nurses and doctors; for colored people and for children.

It would be impossible to say which meeting was the greatest, for they were individually and distinctively great. Every one attending any or all of the conferences seemed deeply conscious of the opportunity, and eager that it be conserved and consecrated to the highest and best. The hour of prayer was everywhere emphasized and the answer to prayer everywhere recognized by all in the spirit of devotion, reverence and deep humility that breathed through all that was said or done.

On Thursday afternoon we were received at the White House by President and Mrs. Taft. After that came the large meeting for schoolgirls and students, 1,200 of whom gathered in the Masonic Temple. This was one of the most effective meetings because of the opportunity to reach those so

greatly coveted for the work of missions. It was deeply gratifying to see the absolute attention and involuntary responsiveness of the young women as they listened to the facts concerning the needs of the fields as presented by missionaries and workers. Their singing of "O Zion haste, thy mission high fulfilling," was electrifying, and through all and above all there seemed to sound a note of glad accord and willing submission to the obligation upon them as educated Christian western young women.

On Friday morning the Baptist rally was held in Calvary Church. Mrs. Peabody, Mrs. Montgomery, Miss Suman, Miss Grace of the Southern Baptist Convention, and the writer spoke. The church was filled. We went from there to a hotel where 800 women sat down to lunch. Among the speakers were Mrs. Montgomery, Mrs. Peabody, Dr. Noble and others. From there we went to a special meeting arranged for nurses and doctors in one of the beautiful homes, and at five o'clock went to an elegant reception in one of Washington's finest residences.

The mass meeting in the evening was a fitting climax. I never attended a more dignified, reverential service. It was held in the beautiful new D.A.R. Hall. The music was inspiring, and the whole meeting full of the power of the Spirit. One said, "We'll have to work hard to come up to Washington," which reached the highest mark of all so far.

It was a rich privilege to have had a share in such a gathering. Throughout the entire series of meetings and conferences the very highest and purest ideals were presented and made so appealing and so evi-

dently the intention and will of the Master as to seem to be only our reasonable service.

The spirit of unity was delightful. The thinking and doing of things worthy of the breadth and depth of our endowment and capabilities, the need of world-wide vision of our world-wide sisterhood and world-wide need of sister love, the doing away of old ways and means and the doing as occasion and opportunity serve rather than as time-honored custom and habit may suggest, above all, our nothingness and God's all powerfulness and the invincible power of prayer—such truths as these were uttered fearlessly and firmly by the noble-hearted speakers and workers. The meetings closed as they began in prayer, and in no near day will any present at the last meeting lose the impression of that prayer sung so perfectly by the Rubinstein chorus, "Open mine eyes, illumine me, Spirit Divine," nor forget the message that came to their own hearts

as with bowed heads the great audience waited silently before the throne of the Lamb, to whom be given praise and thanksgiving for such a Jubilee.

Reports from the meetings in Baltimore state that fifteen hundred women sat down at the banquet there, and the height of enthusiasm was reached. As at all other points, Mrs. Montgomery's addresses made a deep impression, and our Baptist women were in the forefront. Reports also come from Washington that the women there undertook to raise \$10,000 at the Baptist Rally, and that this sum would doubtless be raised by the Baptist women.

Following the February meetings in Philadelphia, Pittsburg, and Buffalo, the list made out is as follows: Albany and Troy, March 2, 3; Springfield, March 6, 7; New Haven, March 8, 9; Providence, March 10, 11; Boston, March 14, 15; Portland, March 16, 17; New York, April 4, 5, 6.



## The June Meetings

BY REV. HOWARD WAYNE SMITH

CHAIRMAN PHILADELPHIA COMMITTEE OF ARRANGEMENTS

THE attention of Baptists all over the world is now focusing upon the city of Philadelphia, which will be the scene next June of the greatest meetings ever held in the history of Baptists. Unless all plans and predictions fail, never has so great a company of Baptist leaders and workers been assembled for serious discussion and earnest prayer as will then gather. The Northern Baptist Convention has come to its own. The preliminary work so much to the front in the conventions at Washington, Oklahoma City, Portland and Chicago needs but a few finishing touches. When President Emory W. Hunt of Denison University calls the Convention to order on June 13 he will face an audience of delegates who will be fully aware of their responsibilities and opportunities. It will be neither a mob nor a mass meeting, but a multitude of earnest men and women determined to grapple with the great missionary, educational, evangelis-

tic and spiritual themes which will be proposed for discussion. There were over three thousand in Chicago in 1910. Philadelphia in 1911 waits to welcome five thousand. Previous conventions have been west of the Alleghenies; this, the first in the east, will surely rally a larger number. No pastor, no Sunday-school worker, no young people's leader can afford to miss the stimulus of such a gathering.

But Northern Baptists are only a segment of the denomination in America. A great host live in the South, and while the Southern Baptist Convention holds its May meeting in Jacksonville, Florida, and the brethren in Canada will be found in their provincial conclaves as usual, numbers of these will also journey to Philadelphia for the General Convention of the Baptists of North America on June 19.

One session of this body will be a fitting prelude to the Baptist World's Alliance, the



crowning assembly of the series to be in session from June 19 to 25.

Baptists are making giant strides in the world. Nowhere is progress more marked than on the Continent of Europe. In Russia and Hungary, where formerly persecution was suffered, immense gains have lately been made. One hundred delegates from these countries, with another five hundred from Great Britain, and others from Australia and the regions beyond, will join Canadians and Americans for a week of unusual opportunity. England's indomitable Dr. John Clifford is the President of the Alliance, with the ingenious and versatile J. H. Shakespeare, M.A., as Secretary. Such topics as "The Sufficiency of the Gospel," "The Vital Experience of God," "The Christianizing of the World," "The Spirit of Brotherhood," "The Church and Education," "The Church and Individualism," "Baptists and the Coming Kingdom," will be presented by speakers selected from every corner of the globe. Rev. Thomas Phillips of London, England, will preach the Alliance Sermon.

A special program for use by churches and Sunday schools everywhere is being prepared for Alliance Sunday, June 25. Altogether this will be a splendid occasion for the realization of Baptist world consciousness.

The Philadelphia Committee, of which the writer is chairman, has been actively at work on the preparations for the meetings for months. We expect great things. The "City of Brotherly Love" offers a wide open hospitality. We shall be disappointed if it is not taxed to the uttermost. Brethren, come on; our hands, our homes, our hearts are yours, for Christ and His Church.



#### A Supplementary Note

We are glad to announce that the Baptist Temple, Rev. Russell H. Conwell, D.D., pastor, has been secured for the meetings of the Northern Baptist Convention, the General Convention of the Baptists of North America, and the Baptist World Alliance in June, 1911. Temple University, which adjoins the church, has also been secured. The trustees of both these institutions have tendered the use of these buildings. The church has a seating capacity of thirty-two hundred. The new fifteen-thousand-dollar pipe organ will be completed in ample time for these

gatherings. The Lower Temple has ample accommodations for the bureau of registration, post office, retiring room, committee rooms, bureau of information, etc. In case more room is needed, the rooms of the Temple University can be used. Also in case it is thought advisable to hold simultaneous meetings, the Temple Forum can be used. In case additional accommodation is needed, the Memorial and Gethsemane Baptist churches are within easy reach. The Gymnasium of Temple University will afford sufficient space to have a fine missionary exhibit.

The address of welcome to the Northern Baptist Convention will be delivered by J. Henry Haslam, D.D.; the address of welcome to the Baptist World Alliance by George Hooper Ferris, D.D.

J. MILNOR WILBUR,  
*Chairman Publicity Committee.*



#### State Convention Notes

¶ The New Jersey State Convention has a \$100,000 church edifice fund among its projects, and the *Bulletin* says that Rev. Birney S. Hudson of Atlantic City will be given time by his church to make a campaign for the money.

¶ When Dr. Homer J. Vosburgh left California to become pastor of the North Church in Camden, N.J., the California State Convention lost its president, as the Coast did one of its foremost ministers and citizens. He will find warm welcome in New Jersey.

¶ The State B.Y.P.U. in Colorado has proposed to coöperate with the State Convention and raise funds in the unions to support a missionary for work in destitute parts of the State. The Convention Board has enthusiastically welcomed such coöperation, and believes a new and far-reaching movement may result. Certainly the young people could not do better, and a definite objective would inspire them to effort.

¶ Colorado is to be congratulated upon the choice of Rev. W. C. King as Corresponding Secretary and General Missionary of the State Convention. In South Dakota, Mr. King made a record for efficient service, and he will not fail to carry forward the work in Colorado.



## Missionary Program Topics for 1911\*

<i>January.</i>	OUR WORK AMONG FOREIGN POPULATIONS.
<i>February.</i>	OUR WORK FOR MEXICANS AND INDIANS.
<i>March.</i>	THE WESTERN STATES: STATUS AND OUTLOOK.
<i>April.</i>	THE WORLD'S KING AND HOW HE CONQUERS.
<i>May.</i>	COLPORTER WORK.
<i>June.</i>	OUR DENOMINATIONAL POWER AND OBLIGATIONS. (MEETINGS IN PHILADELPHIA.)
<i>July.</i>	OUR OBLIGATIONS TO PORTO RICO AND PHILIPPINES.
<i>August.</i>	STATE CONVENTION WORK.
<i>September.</i>	REPORTS FROM CHINA.
<i>October.</i>	REPORTS FROM INDIA.
<i>November.</i>	TRIALS AND TRIUMPHS IN EUROPE.
<i>December.</i>	AFRICAN MISSIONS.

\* These topics are uniform with those selected for the Northern Baptist Convention by Dr. A. S. Hobart, appointed to make a program series for the churches.



## The World's King and How He Conquers

PROGRAM FOR MISSIONARY MEETING FOR APRIL

1. HYMN: "Fling out the Banner."
2. SCRIPTURE READING: Micah iv. 1-8; Ps. lxxii.
3. HYMN: "Christ for the World."
4. PRAYER. For conquest among all peoples, with thanksgiving for conquests already achieved.
5. HYMN: "The Son of God goes forth to war."
6. THREE MINUTE TALKS OR PAPERS ON:
  - (a) Growing recognition of Christ as Lord and Teacher, rightful Ruler among all conditions of men. (Workingmen, Socialists, Freethinkers, liberal Jews, all claim Jesus as Teacher.)
  - (b) How Christ has conquered in the European nations.
  - (c) How Christ has conquered in North America. (Our civilization and liberties; our missionary work among Indians and Negroes, etc.)
  - (d) How Christ has conquered in non-Christian lands. (Take the Telugu Mission as one illustration.)
  - (e) The Christ conquest yet to be made at home and abroad. (Not only in mission fields, but in all communities, even in the churches.)
7. HYMN: "The morning light is breaking."
8. BRIEF SURVEY BY THE PASTOR OF THE MISSION OPPORTUNITIES AND OBLIGATIONS. (Why this should be the day of unexampled victories.)
9. POINTED ILLUSTRATIONS OF CONQUEST DRAWN FROM INCIDENTS AND ITEMS IN MISSIONS. (A number participating.)
10. CLOSING PRAYER AND HYMN.

NOTE. Material to illustrate this subject as here laid out can be found in abundance in the file of Missions. The present number is full of news of conquest in all parts of the world. Send to the Foreign Mission Society for the new booklet on Burma, as one field of conquest; to the Home Society for Frontier Sketches; to the Publication Society for Chapel Car incidents.

Another method of treatment most interesting, where a live committee will give time to work it up, is to have a Conquest Conversation between six or seven persons seated around a center table on the platform. They can discuss the subject, quoting the news and facts they have gathered to show that Christ is surely conquering in all parts of the world.



# THE WORLD SURVEY

FOR THE MISSION-  
ARY MEETING



## From all Sources

A widespread revival movement is reported in Livingstonia, Africa. Pentecostal scenes are described, and the missionaries are greatly encouraged. This is the field of the Scotch United Free Church.

A Presbyterian missionary in Korea says that country is overrun with teachers of false doctrines and every kind of ism, so that the poor Koreans are distracted. Meanwhile the Christians in Japan are seeking to enter into close relations with those in Korea, since the annexation, and the results will undoubtedly be helpful.

The Chinese *Students' Monthly* says the Chinese in Sacramento have destroyed their idols and changed their temple into a school-house. A similar change has been effected in New York, and a Chinese Christian church has also been organized there, with a settled pastor. Chinese change is not all in China.

The German Evangelical Association of this country has decided to undertake evangelistic work in Russia, placing the first missionary in Riga. The Methodist Episcopal Church has a mission in St. Petersburg. When religious liberty is really granted in Russia there will be an inrushing missionary force. The Baptists, however, seem to appeal most strongly to the Russians, and the present remarkable work goes on as though it were spontaneous.

Forty thousand priests are paid by the state in Spain, and the government supports a still larger number of monks and nuns. The task of making Spain religiously free is still a difficult one, but a breach has been made in the ecclesiastical walls.

The Republic of Portugal, while not sailing steadily as yet, has instituted decided reforms, such as the establishment of primary schools, asylums and hospitals, and providing help for needy children and protection for maternity and childhood. The features of modern civilization which Portugal lacks afford a sufficient commentary upon the character of that ecclesiastical rule which we are told would be so beneficial to this country.

As a result of revivals in China, Dr. Arthur H. Smith says that while in February last only one of a graduating class of fourteen was willing to study theology, a few months later seventy-nine students pledged themselves to preach. In another institution eighty students voluntarily offered themselves for the ministry. This seems to be a providential preparation for the new era in China.

The *Missionary Review* for February contained an excellent sketch of Dr. Clough and his work from the pen of Dr. Mabie. The cover illustration is of the Ongole Sunday school.

Three Y. M. C. A. buildings, built with funds furnished by John Wanamaker, will soon be completed in the Orient; one in Seoul, the old Korean capital, one in Kyoto, Japan, and the third in Peking. Two others, in Calcutta and Madras, respectively, stand to his credit. An agricultural farm near Allahabad, India, is another of this millionaire merchant's projects.

The Presbyterian Board of Foreign Missions has opened a new mission at Kermanshah, a city of 45,000 people situated on the caravan road from Bagdad to Persia. The Kermanshah rugs have made the name fa-



miliar to many. The city is cosmopolitan, and willing to hear the Christian missionaries, although Islam is the prevailing faith.

From recent reports it would seem as though athletics would have more to do with removing the Chinese queue than any sort of conviction. No sooner do the Chinese athletes discover that the queue is an obstacle to the highest success than they put away the tail and the ancient custom. In the clippings from the Oriental press there is an interesting account of this change.

That England should not be willing to second China in her efforts to suppress the opium evil is a shameful illustration of the dominance of greed over creed. But in our commercial dealings with the far East we are not so perfect as safely to throw stones at our neighbor's house. The nominally Christian nations make the work of the Christian missionary who goes out from them exceedingly hard oftentimes.

According to the latest reliable statistics there are 195,905 Christian communicants in China, and a Christian community of about 280,000. The ninety different missionary societies at work in the Empire have 4,299 foreign workers and 11,661 Chinese workers. There are 670 missions and 3,485 out-stations. Since the Boxer uprising there has been steady growth.

Dr. Solomon Schechter, of the Jewish Theological Seminary in New York, has discovered, in the "Hiding Place" under the ruins of one of the most ancient synagogues in the world, a manuscript of great interest. According to Dr. Margoliouth of the British Museum, it dates back to the second half of the first century of the Christian era (70 A.D.), and perhaps antedates the Gospel of Mark. It speaks of two Messiahs, one a forerunner whom he identifies with John the Baptist, and the second, the "Teacher or Righteousness," "The Unique," with Jesus. If this interpretation is correct, a Christian document has been found revealing something of the character and teaching of an early Christian sect, holding closely to Jewish rites, possibly that sect headed by Peter and James. It is significant that the first principle stated in the first fragment published is "to raise their offerings according to their interpreta-

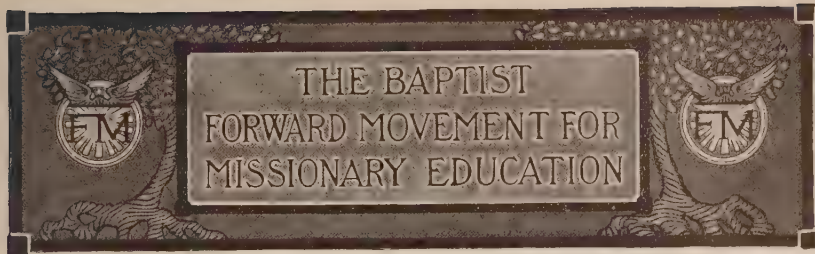
tion," and the second "to love every one his neighbor as himself, and to strengthen the hand of the poor and the needy and the stranger, and to seek every one the peace of his neighbor." It should be said that Dr. Schechter does not share Dr. Margoliouth's opinion, but regards the document as an account of the beliefs of a band of Jews who broke away from the main religious body about 290 B.C., and founded a cult with belief in some kind of Messiah. The followers of this faith were ready to accept the teachings of Jesus when He came.

Paris is not merely "gay." The city sends to the seaside during the summer from its schools the children who are feeble for a month's outing. Every year the City Council votes a handsome sum of money to pay for the management of school vacation trips into the country, and an important system of school camps and colonies has been established for the children of the working people.

The Congregational Church Building Society in 1910 received \$265,955. The donations from churches exceeded those of 1909 by several thousand dollars. This total put into church edifices in newly settling sections of the West explains the solid growth of the Congregational denomination there. Our Baptist Church Edifice Fund should be more than double its present amount if we are to keep pace, not with other denominations, but with the natural demands of our fields.

A procession of six hundred widows at the funeral of Chulalongkorn, the late king of Siam, indicates that there is still room for reform and for the principles of Christianity in that country. But a nation that permits polygamy in Utah as a phase of a religious system and that is now engaged in wholesale divorce will be slow to point the finger at Siam.

The Congregational churches gave \$45,000 for ministerial relief in 1910, \$10,000 more than the year preceding. The permanent investments of the Board of Ministerial Relief now amount to \$203,500. More is being paid to the veterans than ever before. How about that million-dollar fund for Baptist ministerial relief?



CONDUCTED BY SECRETARY JOHN M. MOORE

## A Stewardship Census of Baptist Churches

THE Forward Movement, to which the Northern Baptist Convention at its meeting in Oklahoma City entrusted the work of promoting Christian Stewardship, has planned a very simple and practical Stewardship campaign for April, the first month of the missionary fiscal year. Four bright, brief leaflets are being prepared for distribution on the first four Sundays of April. For the fifth Sunday a blank is supplied, containing the following four options:

1. My practice is to give at least one-tenth of my income for Christian work.
2. I will begin now to give to Christian work at least one-tenth of my income.
3. I will adopt for a three-months' trial the plan of giving one-tenth.
4. I will give henceforth some definite proportion and will study Stewardship.

A supply of these four leaflets and the blanks, sufficient to put one in the hands of each member of the church and congregation, will be furnished free of charge to any pastor agreeing to have them distributed.

Before undertaking this piece of work, about the biggest thing the Forward Movement has ever attempted, in order to be sure, a letter and an outline of the plan were sent to the following denominational leaders:

Executive Committee of the Northern Baptist Convention, officers of General and Women's Missionary Societies, secretaries of State Conventions, editors of Baptist papers, members of State Apportionment and Stewardship Committees.

Hundreds of these leaders replied heartily approving the plan. It requires now only the enthusiastic coöperation of pastors to make it fairly revolutionary in its effect upon the lives and finances in our Baptist churches.

For further particulars address the Baptist Forward Movement, Ford Building, Boston, Mass.



## The Student Department

BY SECRETARY MARTIN S. BRYANT

The three months' tour among the Baptist and State institutions of the Central West was a marked success. The presidents and principals received the work in a most cordial manner, and they, as well as the local Baptist pastors, were willing to coöperate in making the visits as effective as possible, in placing before the best Baptist students the claims of the denomination's missionary work, and installing more systematic missionary education. Eleven of the denominational colleges, five preparatory schools, five State institutions and one Theological Seminary were visited, the trip including the States of Iowa, Minnesota, South Dakota, Nebraska, Kansas, Oklahoma, Missouri and Illinois.

Although it is to be largely a work of cultivation and development, yet the results of the nine months' work are greater than the Secretary dared hope for at the outset, in so short a period of time. Several letters have come in stating decisions for missionary service from students in institutions visited last spring, and others are asking questions concerning the various phases of missionary service and education. Practically all of the Y. M. C. A.s and Y. W. C. A.s have either been strengthened in what was already being done in missionary education, or have been induced to put in monthly missionary meetings and mission study classes.

Realizing that intelligence must precede activity, and that those students who are to be the future laymen are to help constitute

the base of support for the denomination's missionary work, I am placing more and more emphasis upon real missionary instruction, and the part the educated layman is to take in missionary work. Even where there is a knowledge of what the church is doing, it seems in many cases to be of the work of the General Foreign Board; consequently the emphasis being placed upon the Home Mission end of the work, and in the Y. W. C. A.'s that of the Woman's Boards.

There is a great opportunity for work among our Baptist students in the State Universities. They present a peculiar and difficult problem, yet one which is tremendously worth while, as we as Baptists have as many students in such institutions as we have in the denominational colleges. In the five State Universities visited about 800 students are registered, either as members of Baptist churches or expressing a preference for the Baptist church. Nearly all of them are of the former class. Through the kindness of the Baptist pastors and general secretaries of student associations, I was enabled to come into touch with practically all the best Baptist students, either in public addresses or in personal interviews. The work of the winter season is in the institutions of Michigan, Wisconsin, Indiana, Ohio, Pennsylvania and New York.



#### Summer Conferences, 1911

The Young People's Missionary Movement of the United States and Canada will hold seven conferences in 1911 for missionary education and training, as follows: Asheville, N.C., June 30-July 9; Whitby, Ont., July 3-10; Knowlton, Que., July 12-19; Woodstock, Ont., July 17-24; Silver Bay, N.Y., July 11-20; Lake Geneva, Wis., July 21-30; Cascade, Colo., August 4-13. Never before has there been such a request for efficient leaders in the church as now. This need is increasing, and more and more the Home and Foreign Mission Boards are looking to these conferences to furnish them with needed workers. These conferences in 1911 will provide institutes and classes to prepare missionary leaders in the Sunday school as well as in all other forms of church work.

Baptist young people should begin to plan now.

#### The Pastors' Institute in Porto Rico

BY REV. C. S. DETWEILER OF PONCE

The coolest month is selected as the time when we do the hardest work of the year. For eight days all our workers are gathered together for a time of Bible study and discussion of practical problems. The home study courses our preachers must follow lead up to this as the climax of the year's work. In addition to the morning and afternoon sessions, special meetings were held each night in the churches of Rio Piedras and San Juan.

The crowning service of the series was the ordination of the pastor of the Rio Piedras church, Juan Rodriguez Cepero, on the evening of January 24. This is not a common event in Porto Rico, and we were therefore glad that it could take place in the presence of all our preachers. The examination was held the evening previous and was remarkable for its clear statements of doctrine and for the spirituality and depth of Christian experience manifested. Our brother Cepero came of a good family in middle station of life, and was carefully brought up in the faith of Rome. At the time of his conversion he was one of the leading churchmen of his town and a special friend of the priest; but only loosely attached to the doctrines of the church. His father before him had been a school-teacher, and the son came to occupy a good position under the American régime, as principal of the district in which he lived. At the time of his call to the ministry he was receiving a much larger salary than the mission could pay him. He has been tried in the pastorate more than four years, and in addition has given excellent service as editor of our church paper, *El Evangelista*.

The church was crowded at the ordination service and many of the principal men of the town were present, some for the first time in a Protestant church, who must have been impressed with the seriousness of the minister's calling. The next day our Institute came to a close with a parting service of testimony and praise. I am sure none of the four American missionaries who lectured and preached ever had a more eager and responsive body of listeners before them than our Porto Rican pastors during this Institute. It was time of inspiration for all, a worthy beginning for the new year.

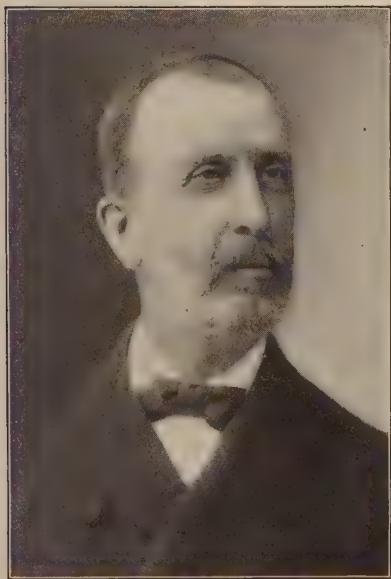




## The Ministry of Service

### Charles W. Perkins Resigns

It was with regret that the Foreign Mission Society accepted the resignation of Charles W. Perkins, who in 1903 succeeded the late



CHARLES W. PERKINS

Elisha P. Coleman as Treasurer of the Society. Last summer Mr. Perkins was forced, on account of ill health, to remain away from his office for several months, and although sufficiently recovered to attend to his work, now feels it advisable to withdraw from the strenuous and responsible duties of Treasurer. He will, however, remain in office until his successor may be chosen, and a special committee is at present carefully

studying this question. Previous to 1903, Mr. Perkins was for thirty-five years connected with the Massachusetts National Bank, the oldest bank in New England. In 1888 he was appointed a member of the Executive Committee (now termed the Board of Managers), and as such he continued until his appointment as Treasurer, for two years having been chairman of that body. Mr. Perkins has always allied himself with Baptist interests and is a prominent member of the First Baptist Church in Boston. Missionaries and home workers alike have learned to appreciate the unfailing courtesy and the careful, sympathetic service of Mr. Perkins and sincerely regret that he finds his resignation necessary.



### Thanks from Iloilo, P.I.

We have wanted for a long time to express our thanks to some one who is kind and thoughtful enough to collect and send us back numbers of various papers and magazines. Some of the more general papers and magazines come regularly to our table, but such ones as *Puck*, *Life*, *Scientific American* and *Country Life* are beyond our magazine fund and never find their way into our home save through the above-mentioned source. For these we are more than grateful. There are so many serious sides to one's life on a mission field that anything which provokes laughter or can bring alleviation by means of beautiful illustrations and unusual happenings is eagerly looked forward to. A personal word would be more to my liking, but not knowing the source of these gifts, I must trust that this bare statement shall fall under the right eyes.

MR. AND MRS. A. E. BIGELOW.



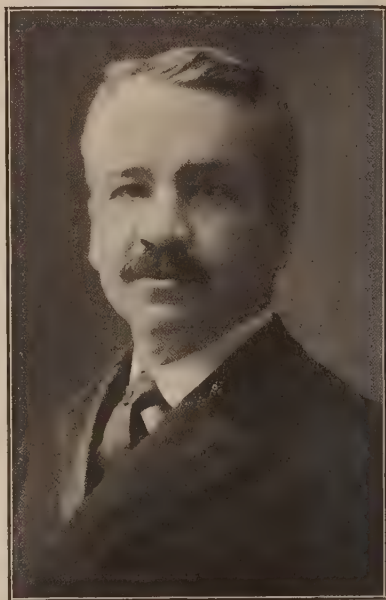
### The Two Travelers Abroad

We give elsewhere Professor Anthony's impressions of our mission work in Burma, and of the field as well. He is a wide-awake traveler and is rendering most valuable service by his informing and bright correspondence. He can also take photographs, of which we present two proofs in this issue. What adds to the pleasure of Professor Anthony's accompanying Dr. Barbour on this visitation is the fact that Free Baptists and Baptists, having voted in their representative bodies to unite in missionary work and other denominational activities, can now be represented in these two men in their distinctive missionary fields in India. The Free Baptist field, in the Balasore district of India, nearly joins on the north the Baptist field of southern India. The Board of Managers of the American Baptist Foreign Mission Society have made Professor Anthony one of their number, so that he adds to his representative character as a Free Baptist that also of a Baptist and thus, doubly a Baptist, becomes an object lesson, not abroad so much as at home, of the newly ordained merger of the members of one great ecclesiastical family.



### Bread on the Waters

We are indebted to Dr. Burlingame for this account of a most interesting ceremony on board of the flagship of the fleet of Japanese warships in San Francisco Bay, on a recent Sunday when representatives of the Golden Gate Union of Christian Endeavor, the American Bible Society, and of the five hundred Japanese Christians of the Bay Cities were formally received by the chief officers of the flagship *Asama*, and presented copies of the Bible in the Japanese language to the fourteen hundred officers and enlisted men of the fleet. Mr.



PROF. A. W. ANTHONY, D.D.

A. W. Mell, the Agent of the American Bible Society, in a brief address introduced Pastor Geo. E. Burlingame of the First Baptist Church of San Francisco and Pastoral Counselor of Golden Gate Union, who told the group of officers and men in whose behalf the company were present and for what purpose, in a ten-minute address, which admirably presented the claim of the Bible upon their attention. The Japanese manifested the utmost courtesy and interest throughout the entire proceedings. The lieutenant, to whom the addresses were presented in writing, promised to have them translated for the men of the ships, to each of whom will be given a copy of the Bible.

In the party, beside those named above, were Mr. H. C. Allan, President of Golden Gate Union; Dr. F. D. Bovard, editor of the *California Christian Advocate*; Norman Knight, Chairman of the Floating Work Committee of Golden Gate Union; and two Japanese Christian pastors. After the ceremonies the party were conducted over the ship by a courteous lieutenant who spoke English, and who pointed out with pardonable pride the brass tablet recording the battles in which the ship had taken part. A conspicuous dent in one of the turrets and several patches on a funnel indicated that Russian shot had not altogether missed their mark. This ship fired the first shot in the harbor at Chemulpho which ushered in the terrific conflict with Russia.

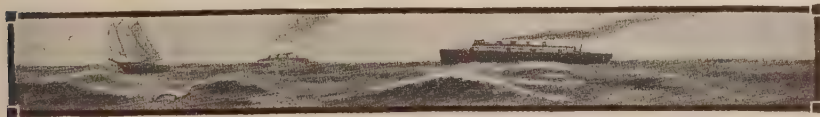


#### A Message from Afar

The first copy of MISSIONS received in Golaghat, Assam, was hailed with delight. We greatly admire the way in which this periodical is gotten up, and we rejoice

that we have today a *united* missionary *magazine*. May our sympathies be broadened and deepened as we dwell more upon the words of our Master, "the field is the world," and may this united missionary magazine thrill the souls of the most lethargic of our church members till they are fain to take up the missionary battle cry, "The world for Christ; Christ for the world!"

The world waits for that unity and co-operation in Christian effort that shall yet shake the very foundations of heathendom. I write this prophetically. Brothers and sisters, in the dear homelands over yonder, join with us, heart to heart, hand in hand, in the service of our one Master and Lord. We have that within us which can remove mountains of difficulty. Shall we not, as never before, give place to the Holy Spirit's guidance, and attempt great things for God, as well as expect great things from Him, in the spirit of unity and love? Only in this way can His will be done, and His Kingdom come on earth. — *Alice Parker Carvell, of Assam.*



#### FROM THE FAR LANDS

##### THANKS FOR BOOKS

The Philippine Baptist Mission wish to thank all the friends who responded to their request for books, published in various Baptist papers some months ago. The response was most generous and meets a long-felt need. We do not know the names of all the contributors; and so we take this method of expressing our appreciation of their generosity.

CAROLINE M. BISSENGER, A. A. FORSHEE,  
HENRY W. MUNGER, *Committee.*

##### A CONGO CALENDAR

MISSIONS has received from Dr. Caroline Mabie of the Congo a calendar, for which acknowledgment is here made. Dr. Mabie is one of the busiest and most useful of our medical missionaries. She also has the literary gift, as our readers know, and we trust will have many opportunities to know

better. As for the message on the calendar, above and below a picture of the mission church, we give it herewith so that others may understand it as well as we do:

NSAMU WABIZA WAYANGI DIADINENE KUA  
ANTU AWONSONO.

Please send in the translations.

##### A LEADER OF MISSION CIRCLES PASSES AWAY

Prof. D. Gustav Warneck, D.D., passed away at his home in Halle on December 27, 1910. He was the leader of German missionary circles and possessed a broad interest in missions all over the world. He wrote many works on the subject of missions, dealing with the questions of principle and policy and detailing mission progress. These books command the attention of all students of this subject. Particularly noteworthy is his history of Protestant Missions. He was a



professor in the University of Halle and editor of the monthly periodical, *Die Allgemeine Missionszeitschrift*. Probably there is no man living who has a completer knowledge of modern missions than had Dr. Warneck, for these had been his lifelong study.

#### AN APPRECIATIVE AUDIENCE

We have greatly enjoyed the visit of Dr. Barbour and Dr. Anthony. I had the privilege of showing them the grounds and buildings, and introducing them to the whole school—about one thousand pupils—in Cushing Hall. They both spoke wisely and eloquently, uttering sage counsels to the boys and girls. But eloquent as they were, the most impressive thing was the audience—that large and beautiful room packed full of bright, intelligent faces. No school audience in the world could excel that audience in the variety and deep significance of the points of interest which it presented. About half of the pupils are Christians. Some are in the third or fourth generation of Christians, their grandparents or great-grandparents having been converted in the time of Dr. Judson.—L. E. Hicks, D.D., Rangoon, Burma.

#### CHRISTMAS IN BASSEIN

Our school here in Bassein had a delightful little Christmas treat with a tree. Some people in Oregon sent out sixty-six dolls for our girls. To a Karen girl a doll is the dearest thing on earth. You will rejoice with us that thirty-seven of our school boys and girls were baptized here Christmas morning. We have been praying for the winning of these pupils, and they have come.—L. W. CRONKHITE, Bassein, Burma.

[Dr. Cronkhite is in charge of the Pwo Karen work in the Bassein field. Over two hundred are in attendance in the Pwo Karen school at the station.]

#### RESIGNATION OF DR. L. E. HICKS

Rev. Lewis E. Hicks, Ph.D., for the past six years principal of Rangoon Baptist College, has resigned, the action to take effect March 31, 1911. The Board of Managers in accepting his resignation has made him Principal Emeritus, and has appointed as his successor, Rev. E. W. Kelly, Ph.D., of Mandalay. Since Dr. Hicks' arrival at the College, seventeen years ago, the institution has grown from a

high school to a full B.A. college. Dr. Hicks leaves the work in fine condition. During the year 1910 the enrollment in all departments was 1,113. Besides the college department proper there is a large high school and a normal school. The buildings number over thirty and the faculty, foreign and native, forty-seven. The Cushing Memorial, the group of buildings occupied by the collegiate department, is one of the finest structures in any mission college in the East.

#### IN MEMORY OF DR. CLOUGH

At Podili, South India, the Quarterly Meeting held in December was helpful and inspiring. On the afternoon of Christmas Day a service in memory of Dr. Clough was held. Dr. Clough in his active days was accustomed to go over this field when it was a part of the great Ongole field, and old men who had toured in company with him were glad of the opportunity of telling something of the days when he was strong and hard at work among the villages.

#### FORTY-THREE NEW SCHOLARS

I have a new school at Pyn with forty-three scholars. There are five there who want to be baptized, some at Toungoo and two Buddhist priests are inquirers, one having asked if he be sufficiently well founded in faith for baptism.—L. B. ROGERS, Toungoo, Burma.

#### A MISSIONARY'S OUTLOOK

I have not been out of these hills for five years and could almost count the white people I have seen in that time on the fingers of my two hands. Nevertheless there is no place in the world where I would rather be than just here. God is blessing the work and the time is coming when His name will be magnified among the Chins.—LAURA H. CARSON, Haka, Burma.

#### BIBLE WOMEN NEEDED

The workmen were scarcely out of the new house for women in Ningpo, when Miss Covert moved in with a class of thirty-eight women and has had them under daily instruction. The class closed about January 18, and soon after the Chinese New Year—January 30—Miss Covert hopes to begin a training class for Bible women, to continue through the year. This is a work that has been neglected for some years past, chiefly

because we all were too busy with other duties. Our three Bible women are now old and getting feeble, and we need to increase our staff of women as well as to have them more thoroughly trained. It is hoped that this class may develop into a training school for Bible women for the whole East China Mission. — J. R. GODDARD, Ningpo, East China.

#### SIGNIFICANT CONTRIBUTIONS

It is a genuine pleasure to record that Rs. 93-3-1 (about \$30.00) were contributed by our Telugu churches for the support of the seminary during the year. This is considerably over one hundred per cent more than was received last year, which was really the first time that the native Christians had ever responded to our appeals for financial and moral support. Twelve churches are represented in these contributions, also seven individuals, mostly old seminary graduates. — J. HEINRICHS, Ramapatnam, South India.

#### NEW BUILDINGS FOR JAPAN

Missionaries in Japan are busy supervising building operations in Yokohama and Tokyo. In Yokohama the Mary Duncan Harris Hall, given by Mrs. Robert Harris and named in her memory, and the home for missionaries are steadily growing. In Tokyo the new building for the dormitory for students attending Waseda University, which is in charge of Rev. H. B. Benninghoff, the principal of Duncan Academy, is about to be begun. Mr. Benninghoff hopes to see it completed before the summer vacation.

#### SERIOUS LOSSES IN THE WOMAN'S MISSIONARY SOCIETY

The Woman's Missionary Society has in the last three months lost three of the vice-presidents of its Board: Mrs. Robert Harris of New York, Mrs. W. R. Brooks, Morristown, N.J., and Mrs. Lewis E. Gurley of Troy, N.Y., who was also a member of the General Committee of the Foreign Mission Society. Mrs. Gurley had recently, together with her daughter and Miss MacLaurin, made a tour of our mission field and since her return had done considerable speaking for the advancement of missions. She was to have been one of the speakers in the Women's Jubilee Meetings now being held in different parts of the country.

#### THE DEATH OF A FORMER BAPTIST MISSIONARY

Prof. Alfred Augustus Newhall of Leland University, New Orleans, a former missionary of the Foreign Mission Society, died at Woburn, Mass., December 30, 1910. He served from 1875 to 1890 in South India, first at Ramapatnam and later at Hanumakonda. Illness compelled his giving up the foreign service.



#### A Trip to Bantayan

On a recent trip through the district we took the time to make a visit to another island some distance away from the northeast coast of Negros, Bantayan. We had been here about one year ago, and had done what we could to speak about the evangelical faith and to distribute some Bibles and other Christian literature. Hearing that the annual feast day was at hand we determined to take advantage of that fact, and of our comparative vicinity to the place, to make another call there. We found an open theatre that had been arranged on the plaza, and shortly there was presented a Spanish play under the direction of the local priest. The next night there was a play in Visayan. The plaza was crowded by hundreds of people who had come in from all of the adjoining towns and even from neighboring islands, as these town festivals held in honor of the patron saints of the town are the big social events in Filipino life. We had no opportunity of preaching that night. The next morning we spent in selling Bibles, distributing tracts and going about among the people. We found that there was very much less fanaticism than there had been a year before. Then we were hooted at by the rabble and had tin pans beaten in our faces to scare away, evidently, the evil spirits that were supposed to guide us about. This time we met no such experience. In the evening we had two meetings in the market place opposite the plaza and over five hundred people listened quietly and respectfully to the preaching of the Word of God. We met many young men who urged us to send a preacher to the island, and one especially who was much concerned for the religion of his people and who wished that they might forsake many of their old customs and learn

the simple truths of the gospel. Altogether it was a most heartening experience. — A. A. FORSHEE, Bacolod, P.I.



### Helping to Solve India's Industrial Problem

BY REV. S. D. BAWDEN, ONGOLE

I wish that you might have been here the other afternoon, as a neighboring Sudra or land cultivator, whose fields adjoin ours, and who is very courteous and helpful to my field overseer in many ways, brought in four visiting friends of his who came from a village some forty odd miles away, and to whom he was anxious to show some of the machines that we have and are using, and the tools that we are using on our field work. They came first to the bungalow in which we live, and then the Sudra, whose name is Venkataswamy, asked where the seed drill that Mr. Wetmore sent out some time ago was, as he was very anxious to have his friends see that machine. He had already taken them to see the fodder cutter, and they spent an hour or more in looking over the various tools we have in use, under the direction of one of my assistants here.

This is the same man who borrowed the "little giant" broadcast seeder which came this year, and used it in the planting of his rice on the field. As it happened there was not enough rain after he had planted it to bring it up properly, and so I am afraid he is not going to have a successful crop from that field. I am sorry, because he is taking so much interest in the possibilities of these new tools that I should be glad to have them supply him with success as often as possible.

After they had looked at a number of the other tools I happened to be across the road in our garden where Nathaniel is irrigating with the little giant tank pump, by the furrow system of irrigation, and when he and I showed the visitors our method of irrigation, and how it was putting the moisture under the ground, how we then harrowed the top again, and so kept the moisture there for ten days or two weeks, they were very much interested, and I am hoping that we may be able to make a demonstration this year that will be successful, and help some of them to do better work on their own land.



### Missionary Personals

By the arrival of Rev. and Mrs. L. C. Hylbert, who are two of last fall's recruits, and the return of Rev. and Mrs. E. E. Jones from furlough, the ranks at Ningpo are complete again — five families and four single women. Mr. Jones resumed work immediately, spending his first Sunday after arrival at one of his outstations.

Rev. Frank Kurtz of Madira, South India, is expecting to come home on his furlough this spring, reaching this country about May 1. During his furlough Rev. W. J. Longley and Mrs. Longley, who went out to South India in 1909 and who have been residing at Vinukonda, will take charge of the Madira station.

Mr. R. D. Stafford, who has been engaged in language study at Ningpo, was to remove to Shanghai about February 1, and assume the duties of mission treasurer and business agent for the East and Central China missions, the special work to which he was appointed. Shanghai also receives the welcome addition of another missionary family in the transfer of Rev. John H. Deming and Mrs. Deming from Hanyang, Central China. Mr. Deming is to teach English temporarily in the Shanghai Baptist College.

Rev. J. L. Dearing, D.D., of Japan, is in West China on special service, being invited by the West China Annual Conference to confer with them at their gathering. His last letter was dated from Ichang. Together with our new West China missionaries, he was traveling with the Canadian Methodist missionaries.

Rev. W. C. Owen and Mrs. Owen of Allur, South India, are spending part of their furlough in Hamburg, Germany, among German Baptist friends. They write enthusiastically in regard to the inspiring strength of these Hamburg Baptists. Together with Rev. Johannes Wiens of



Sooriapett, South India, who is in Europe for his little daughter's health, they have been interesting the churches in the mission work among the Telugus.

On December 28, 1910, Rev. S. W. Rivenburg, M.D., of Kohima, Assam, and Miss Helen B. Protzman of Nowgong, were married by Rev. P. H. Moore at Nowgong. Bride, groom and officiating clergyman are all members of our Assam Mission.

Rev. H. W. B. Joorman of Thayetmyo, Burma, has been forced to leave his work owing to the critical state of his health. At the present time he is under medical treatment in Germany.

#### DEATH OF MISS MYRA F. WELD

A cablegram was received at the Rooms announcing the death of Miss Myra F. Weld of Swatow, South China. After a short but

severe attack of typhoid fever, Miss Weld passed away January 27, 1911. She was a graduate of Wellesley and a teacher of many years' experience in America. In 1904 she decided to devote her life to the education of the Chinese, sailing from San Francisco on October 13. Since that time until her death she was principal of the Girls' Boarding School in Swatow. The Society suffers a severe loss in her death.



#### Foreign Missionary Record

##### ARRIVED

Rev. E. H. East, M.D., from Haka, Burma, at Chicago, February 2.

##### SAILED

Miss A. A. Martin, January 18, from San Francisco, for China.

##### BORN

To Rev. G. W. Lewis and Mrs. Lewis, Ungkung, China, on October 7, 1910, a son.



#### FROM THE HOME LANDS

##### THE METHOD IN OKLAHOMA

Rev. J. C. Stalcup, General Missionary of Oklahoma, is continuing this year the missionary committee for each association, as a connecting link between the office of the secretary and the churches and pastors. The aim is by this concerted effort to enlist all of the churches in all phases of mission work and to bring the workers into the closest possible fellowship. The State has been engaged during January in a campaign for state missions and has endeavored, in addition to regular contributions, to raise sufficient to care for the deficit which came over from last year. Arrangements were made some time ago that representatives of the two Home and two Foreign Mission Boards in coöperation with the Convention should hold special conferences in the State in February, March and April.

##### A FRENCH CONVERT OF NOTE

Rev. I. La Fleur, missionary to the French in Waterville, Me., reports with much joy

that an intelligent priest, who has served twenty-two years in the Romish Church, has come to him from another town and is ready to assist in spreading the evangelical faith, to which he has been increasingly drawn for the past three years. This seems to Missionary La Fleur a golden opportunity, for the new convert is a man of exceptional gifts and of fine promise for "the King's business."

##### HOME MISSION DAY IN A GERMAN CHURCH

Home Mission Day is to be observed in some of our German churches. The Superintendent of the Second German Baptist Church of Dayton, Ohio, has translated the service into German and the school will use it. This shows that this church is wide-awake.

##### CHANGES IN COLORADO

Rev. W. F. Ripley of Pueblo, after wisely and fruitfully supervising as general missionary the work of the Colorado Baptist State Convention, in coöperation with the Ameri-

can Baptist Home Mission Society, has been compelled on account of ill health to resign. He will probably enter upon a pastorate as soon as his strength will permit. Rev. W. C. King, for many years the efficient General Missionary of South Dakota, has been elected his successor. A Forward Movement campaign has been inaugurated, and it is expected that one or more evangelists will be placed in the field, with all the cost met by the Convention, thus relieving the Home Mission Society of appropriations to this part of the work.

#### DR. WOODY'S SON A RHODES SCHOLAR

Mr. Carroll Hill Woody has been elected as a Rhodes Scholar for 1910 and will represent McMinnville College of Oregon. He is the son of Dr. C. A. Woody, Superintendent of the American Baptist Home Mission Society for the Pacific States. He is nineteen years of age, and is a senior in his college, but secured four-fifths of the votes of the Oregon Committee representing the five colleges and universities in the State. He will enter Oxford next October.

#### A REMARKABLE RECORD

During the missionary career of Dr. J. S. Murrow of Atoka, Okla., he has organized more than seventy-five Baptist churches in that State, assisted in the ordination of over seventy preachers, mostly Indians, and baptized more than two thousand people, nearly all Indians.

#### GET THE LOCATION RIGHT

All who are sending gifts of various kinds to the Morrow Indian Orphanage should remember that it is not now located at Unchuka, but has been transferred to Bacone, Okla. A fruitful step forward has been taken in affiliating the Orphanage with a larger institution in Bacone.

#### IN THE YELLOWSTONE DISTRICT

Rev. C. A. Cook, D.D., of the Yellowstone District, comprising Montana, Wyoming, Utah, Idaho and Eastern Washington, writes in praise of the work at Marcus and Kettle Falls, Wash., where two fine church buildings have been erected under the indefatigable labors of Rev. J. M. Hupp. In each place new members were received at the dedication of the buildings; and in each place the community at large showed its

esteem for Mr. Hupp by a present of money amounting in all to more than \$130. Dr. Cook reports that the Home Mission offerings from his field are nearly \$400 in advance of what they were for the same period last year.

#### A VIRGINIA REVIVAL

The Baptist cause in Lynchburg has received a strong impetus from the notable series of evangelistic meetings in charge of Dr. Bruner and his associates. Over one hundred additions to the churches (white) were reported for one week. Noon services at the Southland Shoe Factory were an important feature. A significant fact in this campaign is that colored ministers were invited to be present and were called upon to pray. The college and Theological Seminary (colored) are working hard and are in great need of financial help. General Missionary D. N. Vassar reports much interest and a spirit of union among the people of his territory. Some belated "leaders" try to keep up divisions, but the people are demanding "more gospel and less fuss."

#### PLENTY OF WORK IN WYOMING

A missionary in Wyoming writes: "I hope the Society can in the near future place at least another man on this field. At the present time I do not know of another man who is making regular trips into the country north of the railroad in Crook County beside myself. This territory takes in almost 4,500 square miles and the people are anxious for the gospel. I cannot go to all the places I am asked to go to, but where I go I always receive a hearty welcome and have good congregations. Often have people present at our meetings that have not attended a religious service for many years."

#### ITALIANS IN MISSOURI

Work among the Italians in St. Louis has been started and many have professed faith. The presence of "impolite Americans," who call the Italians "dagons" and otherwise interrupt the meetings, is lamented by the native missionary. He tells of a young Italian who said, "So far I continually despised the Catholic superstition; that was all. But now since you have pointed me to Jesus Christ, I shall have my priest, my high priest, my only priest, Jesus Christ himself." This young man was afterwards killed by a train.

## SWEDISH WORK IN PORTLAND

Rev. G. A. Dahlquist has entered upon missionary work with the First Baptist Swedish Church of Portland, Me. Peculiar difficulties which call for patience and unusual wisdom and tact present themselves to this missionary, but he takes up his work with courage, and the indications are that the members will rally and the mission take on new life and influence. On the first Sunday in January the Sunday school was graded.

## COLORADO

Steamboat Springs, which has an interesting summer population, has been building a church edifice. Meanwhile meetings have been held in the moving-picture building. Two outstation Sunday schools have been joined. At one of these the pastor, Rev. A. H. Ballard, preaches on alternate Sundays, but the other is too far away for that plan.

The work at Heppner has been difficult and the church was closed for two years till October, 1909, when Rev. C. H. Davis came as pastor. He preaches on alternate Sundays at Lone, eighteen miles away, where the church property is unfinished and a small debt temporarily overhangs. These fields require energy and faith; and Mr. Davis is earnest and hopeful. Pastor F. H. Hayes at Sellwood has a unique church of ninety members, most of whom are children and young people of school age. He calls them "a fine lot" and expects a strong church as they grow up with this growing town.

At Seibert, Colo., a missionary has been holding a revival meeting in which fourteen conversions occurred during the first six days. This is in the heart of the Kit Carson County and is purely pioneer work. A new church was constituted January 9.

## POLES IN NEW JERSEY

The only Polish Protestant Church in New Jersey is in Newark, where there are 30,000 Poles and Russians among whom it directly works, but it strives as best it can to reach the entire Polish population of the State, which is more than 180,000. It has a reading room for foreigners and a medical dispensary. The demand for evangelical literature is continually increasing. Much good is done by open-air meetings at the

city's foreign center, and a good property, three-story double house at 30 Richmond Street, was bought in September last, when the church was organized. Two years is the limit of the mortgage of \$7,000, and the church needs all the help it can get in order to meet this obligation and carry on its present valuable work. The pastor, Rev. Gottfried Patmont, may be addressed at the above number and will be glad to accept gifts and also to furnish gospel literature in the Polish language to any one that can use it.



## Among Nebraska Sand Hills

In north central Nebraska is the little village of Chambers, twenty-two miles from the nearest railway station and numbering not more than 150 souls. But it is surrounded with farms and grazing land, and is the center of bustling activities. It has four grocery stores, a drug store, a hardware store, a jewelry store, a barber shop, two blacksmith shops, a meat market, a hotel, two livery stables, a printing office with a good weekly paper, a post office, a cream station doing a fine business, and "last but not least," two churches, viz., Methodist and Baptist. The Baptist pastor, Rev. T. H. Evans, "not a novice," for he has grandchildren in the "East," is cultivating this field with truly apostolic faith and energy, covering a territory that needs a dozen men and more. One of his outstations is thirty miles away, among the sand hills, where thousands of cattle graze, where every hill is just like every other hill, a rounded mound, and not even the oldest inhabitant can always be sure in which of the numberless tracks that pass for roads he ought to travel, where a deceitful stillness mocks the ear with a cruel negation that is not true peace, where form and size and color join in a curious conspiracy to cheat the eye and thwart the judgment. But the people are brave and earnest and eager to hear the preacher's words, are "live wires" filled with quick sympathy and mental alertness. Another of his stations is Harrold, only eight miles away, where he preaches every Sunday, except when taking the long trip above mentioned. Grazing is still the chief occupation, but agriculture is increasing, and the need of strong and broad



foundations for the upbuilding of this "inland empire" is very great. Here as everywhere, denominationalism acts as a hindering and divisive force, for persons of almost every sect are found among the settlers. The Methodist pastor works with the Baptist, but not all the laymen are as liberal. However, some union services have been held and the spirit of Christian love is winning its way increasingly.



#### Five Thousand a Month

That is the rate at which people are settling in Idaho, making new mission fields. State Evangelist D. D. Murray writes from Caldwell that the churches are well supplied with pastors, earnest, faithful men and frequently of superior ability. With immigration at this rate of five thousand a month, the fields need able men who can grapple with the situation.

Rev. T. H. Scruggs, of Soldier, a district missionary for twenty years in the Northwest, is doing good work in Camas County, a prairie region in much need of regular preaching stations at suitable points. Population is increasing, but the people are scattered and there are only two small church buildings (of all denominations) in this territory sixty miles long by twenty wide. Many of the inhabitants have not had the opportunity to attend a religious service for years. "On the whole our work in Idaho is doing well," but these destitute regions must not be forgotten.



#### Among the Italians

The Pittsburgh (Pa.) Evangelistic Committee provided a tent for work among the Italians in the campaign of 1910, and a large number professed conversion.

In one place where the tent was stationed much opposition was encountered. Two preachers were assaulted and the tent was cut down. Yet in those services forty Italians boldly confessed Jesus Christ. At the noon meetings 888 Bibles or portions thereof were given out, the languages being English, Italian, German, French, Greek and Bohemian.

In Barre, Vt., there are about 4,000 Italians, all from the north of Italy. They are skilled workmen, independent in means

and character, earning from \$3.20 per day and upward. They are more reserved in disposition than their fellow countrymen from the southern part. Anarchy and socialism of an atheistic type here have their chief center among Italian-speaking people, and here the chief Italian anarchy paper is published. No God, no future life, no supernatural religion of any sort, are their darling doctrines. Rev. G. B. Castellani has labored there about a year with good success. His policy is conciliatory, benevolent, constructive, and he is well received. Children are permitted to attend his Sunday school, which has an average attendance of sixty, and he reports four baptisms.



#### South Dakota Destitution

An interesting letter from L. J. Velte, a student in Crozer Theological Seminary, who spent his last vacation at Buffalo Gap and in the neighboring region, preaching at the ranches and in log schoolhouses, tells of pitiful religious destitution in outlying districts, and says he is "praying that some one can follow up the work" which the opening of the school year compelled him to renounce. The people have pleaded that services be continued. In covering his territory he preached morning, afternoon and evening; often without time for supper and always with only a few minutes for the noonday meal. Distance is an important hindrance in attempting to combine fields. The circuit of Buffalo Gap, Lone John's and Harrison Flat, which he proposes as a favorable one, would involve twenty-eight miles travel, on horseback or otherwise. But he is full of enthusiasm and says, "I thank God the Home Mission Society sent me out there. I have been drawn closer to humanity and to Jesus."



#### North Dakota Wants Men

In North Dakota there are twenty-six churches without pastors. Some of these are very weak, but many others are among the best in the State, having fine properties. If ministers who are without pastorates in eastern States could move to North Dakota, they would find abundant opportunity for important Christian service. Pastors with evangelistic gifts are most needed. Inquiries concerning pastorates in this State

may be addressed to Dr. C. E. Hemans, Grand Forks, North Dakota.

A Swedish church has been organized at Flasher. Throughout the State the Swedish and Norwegian churches are prospering.



#### Clearing the Deck at Fort Collins

Dr. M. P. Hunt, pastor of the church in Fort Collins, Okla., which owes its existence to missionary enterprise, printed the following call to action under the title "Clearing the Deck:"

"In the war between Japan and Russia we read of the clearing of the deck for action. That is what the First Baptist Church of Fort Collins wants to do on Sunday, January 29. By the grace of God and the help of the church we want to make this an epochal day in our history. We want all to arrange to be present unless absolutely hindered by sickness. In that way each one can help. We want all to pray God for grace to believe that with His help we can do anything that needs to be done."

How well he succeeded is reported in a daily paper published at Fort Collins: "The Baptist Society owed a debt on church building and Lake Park chapel for several years and it was a millstone around the parishoners' necks. The financial committee, assisted by Dr. Hunt, the pastor, concluded it was time to pay off the debt, and set Sunday, January 29, as the time to do it. After a good sermon by the reverend doctor, he called for pledges to liquidate the \$2,500 due, also \$300 on this year's budget, a total of \$2,800. In less than an hour's time \$3,500 was subscribed, thus leaving a neat balance of \$700 for future contingencies."



#### Oregon Progress

At Grass Valley the pastor reports many removals; some of them in the search for a different climate, and several because a competency has been secured, for the town is in a fine wheat section. He says, "Of course we meet our budget," and tells of the new parsonage bought and paid for during the past eight months.

The University Park Church of Portland is enjoying the ministry of Rev. H. F. Cheney, who finds much encouragement in the increased attendance at prayer meetings

in spite of the fact that removals have carried away many members, including nearly all of the church officers during the past few months. The church is in a growing suburb and good families are moving in.

The pastor at Prineville is doing good work. A stone church building (\$10,000 to \$12,000) is being erected, and the pastor is working in outlying districts where the need and opportunity are very great. He pleads for helpers and says, "I could win hundreds to Christ if I were free to go over this great field of Cook County, which is a large state in itself." Other denominations, especially the Presbyterians, are doing all they can, but there is plenty of chance for more.

Rev. A. F. Bassford has been at Corvallis over a year and the church has prospered under his leadership. From irregularity, weakness and discouragement it has emerged into efficiency, vigor and enthusiasm. Its relation to the college has become more intimate and the students are appreciating its ministrations and joining in its activities. The pastor has received much welcome recognition from the faculty and frequently is called to assist in college gatherings of various sorts. The church membership has been increased some sixty per cent. The great need is a suitable church building.

Rev. D. E. Baker came to Lebanon in March, 1909, and has had phenomenal success. Very early in the work he baptized twenty-three persons and since then the additions to the church have numbered over one hundred. He preaches also at Tollman, where additions have occurred, and labors at another out-station a part of the time. Repairs and enlargements have been made upon the church building to the amount of \$1,800, and the people hope to support the work without help from outside sources in the near future.

Rev. F. C. W. Parker, General Missionary of the Oregon Baptist Convention, reports increase all along the line. The offerings of the churches to this work have exceeded those of last year by about \$1,000, the total increase in this department being \$1,350, making the entire missionary business for the year about \$15,600. The workers have included four district missionaries, a Swedish, Chinese and colored missionary, two colporters, a superintendent of city missions, thirty-four missionary pastors, and the

general missionary. There has also developed a large interest in the work among the Italians and an Italian missionary began work in Portland last October. Many of the churches have erected houses of worship or have built parsonages. One of the most interesting movements has been that at Myrtle Creek, where an old school building was purchased and turned into a center of religious life. The first floor becomes an auditorium; the second floor is divided into Sunday-school classrooms, a social room and a room for athletics. A swimming pool is to be excavated in the basement.

The Home Mission Society (New York City) has appropriated \$1,500 to help the State work, and the Church Edifice Gift Fund has been drawn upon much more heavily.

Oregon Baptists in general have increased in vision with respect to their possibilities, and are advancing in obedience to what God is showing them. The great Inland Empire of Central Oregon and the Coast Region are both attaining a wonderful development through the construction of railways. Large systems of electric railways are in process of construction throughout the State, chiefly by the interests in control of President Hill, who declares he will put forward this work in undeveloped sections with a rapidity unprecedented elsewhere. To meet enlarged demands the convention has planned its work for the coming year upon the basis of \$2,000 more than last year.



#### Looking Forward

Indian University looks forward with feelings of hope and encouragement. The new year began with the temperature below zero and all our water pipes frozen up, but the thermometer does not register low enough to freeze up our courage and optimism. At the last Sunday-evening service of the school in 1910 two young men were converted, and a number of others took a new stand for Christ. And at the first Sunday-evening service in 1911 two young women publicly confessed Christ. Some of the young men have asked for a special class in Bible study, that they may have more of that work than is required in the regular course. Both young men and young women have mission study classes organized. Thus we begin the new year with a very encourag-

ing outlook for the spiritual part of our work.

There is just as much to encourage us in the other departments. The old students are all returning, and we have already received twelve new students and know of more who are coming. We have had to refuse one girl because all rooms in the girls' dormitory were engaged. Thus we see the need for enlarging and completing Scott Hall.

There is reason for encouragement in the character of our student body. In former years there has been almost a new body of students after the holidays. This year we have our students planning for the work of the year, not simply one term. Work in a new country is always more broken than in older communities. It is encouraging to see our school work here taking a more systematic form.

We have recently heard statements from a number of people who have known Bacone for years, and the reports they give are all hopeful. Our friends who are looking on are reporting that we have a good school and that the standard now is as high as at any time in the best days of Bacone. Such reports help us to look ahead cheerfully and hopefully. They will also have a tendency to bring us more students, and more students call for better buildings and accommodations. Thus these evidences which we see, giving us hope for a prosperous year, are also calls for greater effort and more money to put our equipment in shape to give our young people the best possible advantages. Every department of our work is in an encouraging condition, and we confidently look forward with the belief that 1911 is to be the best year, along all lines of work, that Bacone has ever enjoyed. J. HARVEY RANDALL, *President*.

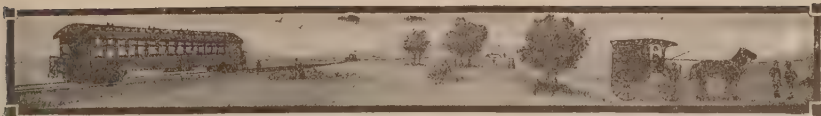


#### A Danish-Norwegian Mission in Boston

The Boston Baptist City Mission Society and the Massachusetts Baptist Missionary Society have united in the support of a missionary among the Norwegians and Danes in Boston. Rev. Jacob R. Larson will be in charge of the work.







## CHAPEL CAR AND COLPORTER

## Luigi Ruspini's Colportage Work in New York

BY SUPT. ROBERT WALKER

Our missions in the city are five in number, and normally Ruspini devotes one day each week to each of the districts and Saturday afternoon to the largest of all, that situated around Washington Square, in the neighborhood of the Judson Memorial Church. The visits he pays are not perfunctory calls for the sake of selling his books, but real evangelistic visits wherein he gets into conversation with the families. When families or individuals begin to frequent a service we try to get Ruspini to call and offer his literature, especially the Scriptures. He finds it less easy to approach and interest the people here than he did in Italy. This is probably due to the fact that over yonder they had less to do with their time, or that they had fewer distractions there than here. He gives the names and addresses of the families referred to and we seek to follow them up by pastoral visits as opportunity

offers. Here are some reports of these visits:

1. Well received, especially by the sons, who would willingly have bought something but were hindered by the mother, who alleged hard times and poor health as her reasons. (This family is always accessible to us now.)

2. The husband showed utter indifference, but the wife and brother-in-law received me kindly and bought one tract.

3. Husband and wife both sincerely interested, but the prolonged strike of the tailors has reduced them to very poor conditions. (A request for spectacles has been acceded to, and these two have been baptized into the Memorial Church.)

4. Father and two daughters received me well. It seemed to me that the father had some diffidence in talking of the gospel with his children. We must encourage him. (Not confined to Italian fathers.)

5. Father died. Have hopes of gaining



TABERNACLE AT WEST TERRE HAUTE, INDIANA. ERECTED IN A DAY AND THE SCENE OF MEETINGS OF GREAT POWER. THE COLPORTER WAS ABLE TO RENDER EVANGELISTIC AID OF GREAT VALUE. A NOTABLE TRIUMPH OF OUR SWEDISH WORK IN AMERICA. THIS IS THE LARGEST SWEDISH CHURCH, ALIVE IN ALL BRANCHES



GROUP OF NEW MEXICO WORKERS OF THE PUBLICATION SOCIETY, WITH DR. SEYMOUR, SECRETARY WEBB AND SUPERINTENDENT JACOBS. A STRONG FORCE

the son and his wife. The widow is very irresponsive, but with God all things are possible.

6. Husband and wife, very decent people but very ignorant and therefore require much looking after.

Such cases might be almost indefinitely cited, but these give a good idea of the kind of ground he has to work in. He tells of the special needs of the Mariners' Temple district, where the people are always on the move, so that often he can only see some of them once. When he returns they have left the district. Ten families in this quarter received him well. During the vacation of the pastor, Ruspini was almost exclusively occupied in this part of the city, and sold a good number of tracts and books. His help in the meetings at this time was much appreciated by the people.



#### At Ellis Island

Missionary Lodsins's work is full of incident. He finds many people anxious for the Testaments and tracts. One Russian, he says, after receiving a Gospel, went to the window and wiped his eyes to try to hide the tears after hearing me advise the people to read and obey the Word of God, as then they would be blessed in this country and people would like them. One day three Lettish girls came who had not been able to make themselves understood. After giving

them the needed advice about baggage, etc., he gave them Lettish tracts, not having Lettish Gospels at the moment. They said, "Surely you are an angel sent from God to help us." This is the touch of human helpfulness that is not forgotten. In the city the colporter has met many Jews in the parks as well as Russians and Poles; and he says the Jews are always willing to listen outside of a church, but it is hard to get them inside of a church.

This is the way his work tells. He says: "In a Russian home on Cherry Street I found a man and wife with two small children. I presented them with a Russian Bible. The next time I called on them I had the pleasure to find both of them bending over that precious Bible, and since then one of them has been at meeting each time, while the other stayed at home to tend the children. I have tried to have our people attend the English meetings as much as possible, and so to get them evangelized and Americanized at the same time. From seventeen to twenty-two have attended the Friday and Sunday-afternoon meetings, for which, as well as all meetings at Mariner's Temple, I give out invitations all over lower New York. In all this work the joy of the Lord has been my strength."





### The Divine Reason of the Cross

In this study of the atonement as the *rationale* of the universe, Dr. Mabie's thesis is a unique conception of vicariousness, the self-mediation of God-in-Christ, which he regards as the central thing in the gospel. This atonement is the ground purpose of the redeeming God. The fact and character of this mediation are brought out and illustrated with the force and charm which we expect from Dr. Mabie, who has thought for many years on the fundamental truths of the gospel. Many a long and learned treatise on this mysterious subject will be found less satisfactory than this. In a cosmic atonement the author sees a common ground for faith and philosophy. (Revell: \$1 net; pp. 186.)

### "Discursos Biblicos"

This is the title of a little Spanish volume containing six sermons preached in the course of his ministry in the Calvary Baptist Church of New York, where on Sunday afternoons the author, Rev. Samuel F. Gordiano, ministers to a congregation of his people. The book is dedicated to Dr. MacArthur, who has been from the first an enthusiastic advocate of the Spanish-speaking work connected with his church. Dr. MacArthur has written a felicitous introduction, and Prof. Hugh Black adds an appreciation. The subjects of the sermons are: "God in Love;" "The Reign of God;" "Christ and His Works;" "Personal Influence;" "The Great Career;" "Voices of the New Year." These sermons deserve to find many readers who are familiar with the Spanish language, and it may be secured of Mr. Gordiano, address, Calvary Baptist Church, New York City. The price is \$1. The second edition will be published by the American Tract Society,

and will doubtless have a very wide reading. Mr. Gordiano, in addition to his fruitful service with the Calvary Church, has devoted much time during the last two summers to special Christian work among the Spanish-speaking people under the auspices of the Evangelistic Committee of New York City.

C. L. W.

### Autumn Leaves from Assam

Under this title Mrs. P. H. Moore has continued her Journal, the previous parts having been published under the titles "Twenty Years in Assam" and "Further Leaves from Assam." In this Journal the writer, who has now completed thirty years and more of work in Assam, gives in minute detail the incidents of her daily life. To many the little volume, printed at the Baptist Mission Press in Calcutta, will be of interest, giving them intimate glimpses into a missionary's experiences. It forms material also for the writing of history in days to come. Mrs. Moore closes her record with this entry: "June 30. Thus we finish our thirty years and more of work in Assam. To continue in the good work is our wish. Assam for Christ is our prayer." Gleanings from this Journal could be made very suggestive in women's missionary meetings.

### "In Kali's Country"

In these twelve sketches Mrs. Emily T. Sheets, who accompanied her husband on a missionary tour, pictures in vivid colors some of the conditions with which missionaries are confronted and some of the work they do. The pages throb with life, and one of these sketches read at a missionary meeting would interest even the most lethargic. The literary quality is equal to the unflinching human interest. We see the fakir in his unavailing search for peace, the English official brought



to his true self through the helpfulness and wisdom of a woman missionary, the helpless girl widow and her rescue by the mission, the Christian native (Old Sara) and her reward for unselfish service, the Parsi convert who tells a story that might well put to shame an American young woman declaring herself not a Christian, and other striking and effective characters and scenes. Readable, touching, revealing, this is a missionary book of deep interest and value. (Fleming H. Revell Co. Illustrated; \$1 net.)

#### Missions in Burma

The new booklet in the Historical Series of the Foreign Society, bearing the title above, is one of the best publications of its class, in every way attractive, and furnishing the information desired by one who really would know of the past and present work in Burma. This is an entire revision of the sketch published in 1906, with a new dress. Send fifteen cents for it, to see how beautiful and readable a piece of work it is. (Literature Department, American Baptist Foreign Mission Society, Ford Building, Boston.)

#### Short and Effective

Three leaflets just from the Home Mission literature department are "A Practical School," "The Reflex of Home Missions," and "Four Snap Shots." Each tells its story in brief and pithy style, and this is the kind of home mission literature that is pretty sure to be read and wherever read it will leave an impression. Here is a sentence from "Four Snap Shots": "If the United States may be said to have 'done gone and expanded,' so also may it be said of the Home Mission Society." One who reads that will be likely to read further.

#### An Attractive Periodical

*Home and School*, the new publication by our Publication Society, is one of the most attractive periodicals it has issued, both in appearance and contents. It merits the popularity it is rapidly attaining.



#### Missions in the Magazines

The American Indian figures largely in the material this month. The *Sewanee Review* for January contains "Indian Life in Wyoming," well written and interesting. Two tribes, the Shoshones, original owners of the territory, and the Arapahoes, are described and compared. Their customs and traits are depicted. Superstition still prevails to a marked extent. Within the memory of living missionaries a child born with two teeth has been thrown into the river, being considered a changeling bringing ill luck upon his unfortunate family. The good work of the government schools and the results of the mission work carried on among the tribes are mentioned. The *Canadian Magazine* for January offers "An Ancient Indian Fort." This fort was built by the Crow Indians where they took their last stand against the Blackfoot tribe who came from the timber country to the north of the present city of Edmonton, and drove them out of the country towards the Missouri. A story of ranch life, entitled "Blue Pete," also appears in this issue. Horse thieves and ranch justice figure in the story, which is colored by the personality of the Indian half-breed, Blue Pete. The *Overland Monthly* for January contributes to our Indian material, "Alone on the Trail," a weird story disastrously romantic.

The *Century* continues its series of Kentucky Mountain Sketches in the amusing narrative, "The Fightingest Boy," and gleefully we watch this pugnacious individual succumb before his appointed destiny. Continuing on our way through the continent, *World's Work* for February contains another installment of Booker T. Washington's autobiography, "Chapters from my Experience." In this number Mr. Washington explains why he has never accepted government employment, describes his acquaintance with Colonel Roosevelt, and gives his estimate of the ex-President, taking up at some length the mischief-making dinner episode.

The *National Geographic Magazine* for December contains much interesting information about Mexico, its archæology, the life of its people and its agricultural possibilities. Continuing south, we arrive at the Caribbean Sea, and *McClure's* here contributes a passionate, bloodthirsty story of

crime and retribution,—not agreeable but unpleasantly realistic.

The Philippines are represented in the *Overland Monthly* by "Justice Untempered," a savage story of wrongs perpetrated by base natives in prominent positions,—wrongs righted by the hated Americans.

The present conflict between Church and State in Spain is clearly considered and discussed by a Spanish professor in the *North American Review* for February. At the close of the article the author asks two significant questions: Will the revolution of the bourgeois liberals (above all, the monarchists) be sustained very long? Can the attitude of the king be counted on?

"How America Got Into Manchuria," in the February *Century*, is inside history of America's diplomatic fight for the open door and equality of trade. It complements "How America Got Into China," in the January number.

A story, "The House of the Cherry Orchard," gives a glimpse of Japan, but Japan as seen by Americans and with American journalists as the main characters in the slight plot. A little poem in the *Century*, "A Japanese Wood Carving," is a dainty and charming bit of word-painting.

*Scribner's* for February contains "The Gateway to India," by Price Collier, the second of a series of articles on the West in the East from an American point of view. At the outset the writer gives an idea of the problems that are rife in India. He contrasts with the perfect equality of Mohammedanism the exclusiveness of Christianity, and affirms that the Indians have no wish for representative government or for Christianity. There is not even a Christian club in India in which the native can become a member. "The Christian missionary seems almost the one fine and genuine thing left." After speaking thus seriously of Indian conditions, he enters upon a whimsical account of social life in Bombay, and expatiates upon the wonderful ability and tact of the governor's aid-de-camp. Both *Blackwood's Magazine* and the *National Review* in their January numbers take up at length Mr. Valentine Chisolm's recent book, "Unrest in India." According to both criticisms, the book gives a clear and fascinating picture of the present political condition of India and is a work which will

attract the attention of thinking men in Europe. In the *National Geographic Magazine* appears a thoughtful article by Melville E. Stone, General Manager of the Associated Press, upon the subject of "Race Prejudice in the Far East." This might be called a plea for a square deal: "As a soldier, whether at Omdurman, in the Sudan, or on 203-Metre Hill, at Port Arthur, the man of color has shown himself a right good fighting man; in commerce he has, by his industry, perseverance, ingenuity and frugality, given us pause, and before the eternal throne his temporal and his spiritual welfare are worth as much as yours or mine."

Africa also is not forgotten. In *Cornhill Magazine* for January the well-written series of articles entitled "Pastels under the Southern Cross" are continued. These are descriptive of Rhodesia, South Africa. "The Snow Fields and Glaciers of Kenia" depicts the delights of winter travel in equatorial East Africa.

*Pall Mall* also contains an exciting story entitled "A Dog — and Unclean." This is another of the adventures of Miss Gregory, the storied Englishwoman, whose experiences have been appearing in magazines on both sides of the Atlantic. In this story the honors are divided between the lady, an ascetic missionary returning to his station on the edge of a Syrian desert, and an energetic castaway dog. The denouement illustrates the expiatory instinct of the missionary. The venturesome lady is also to be found in *McClure's*, where she aids the Turkish Governor of Andjerrah, near Aden, to care for the plague sufferers of the little village. The whole atmosphere and setting of this tale are essentially eastern, and the characterizing of the educated Turk is exceedingly true to life.

In "The Rug of her Fathers" *McClure's* takes us back to America. This is a good story of Syrian life in America. To turn from the immigrant in particular to the immigrant in general, "The Immigrant and the Farm," in *The World Today*, is an interesting portrayal of an experiment showing why the immigrant does not move from the crowded city into the open country. This experiment was made at the University of Chicago settlement in the Polish-Slovak neighborhood back of the stock yards, and had for its open field the farms of Wisconsin and Illinois.

# Financial Statements of the Societies

## American Baptist Foreign Mission Society

Financial Statement for ten months, ending January 31, 1911

Source of Income	Budget for 1910-1911	Receipts for Ten Months	Balance Required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches) . . . .	\$563,455.00	\$159,216.38	\$404,238.62
Individuals (estimated) . . . . .	175,000.00	42,459.32	132,540.68
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated) . . . . .	194,527.00	126,043.76	68,483.24
Total Budget as approved by Northern Baptist Convention . . . . .	\$932,982.00	\$327,719.46	\$605,262.54

### Comparison of Receipts with Those of Last Year First ten months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools . . . . .	*\$150,262.04	\$159,216.38	\$51,413.66	.....
Individuals . . . . .		42,459.32		
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . .	124,000.61	126,043.76	2,043.15	.....
	\$274,262.65	\$327,719.46	\$53,456.81	.....

\*Previous to 1910 the receipts from individuals were not reported separately from those from churches, Young People's Societies and Sunday Schools. A small amount of specific gifts is included in this figure.

## The American Baptist Home Mission Society

Financial Statement for ten months, ending January 31, 1911

Source of Income	Budget for 1910-1911	Receipts for Ten Months	Balance Required by Mar. 31, 1911
Churches, Sunday Schools and Young People's Societies (apportioned to churches) . . . .	\$382,276.42	\$103,793.75	\$278,482.67
Individuals . . . . .	125,000.00	6,260.28	118,739.72
Legacies, Annuity Bonds, Income Invested Funds . . . . .	158,792.00	146,393.86	12,398.14
	\$666,068.42	\$256,447.89	\$409,620.53

### Comparison of Receipts with Those of Last Year for ten months of Financial Year

	1909-1910	1910-1911	Increase	Decrease
Churches, Sunday Schools and Young People's Societies . . . . .	\$93,681.00	\$103,793.75	\$10,112.75	\$6,277.95
Individuals . . . . .	12,538.23	6,250.28		
Legacies, Annuity Bonds, Income Invested Funds, etc. . . . .	145,312.56	146,393.86	1,081.30	.....
	\$251,531.79	\$256,447.89	\$11,194.05	\$6,277.95

## American Baptist Publication Society

Financial Statement for ten months, ending January 31, 1911

Source of Income	Budget for 1910-1911	Receipts for ten Months	Balance Required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches) . . . .	\$104,189.00	\$60,729.48	\$43,459.52
Individuals (estimated) . . . . .	10,000.00	5,103.95	4,896.05
Legacies, Income of Funds, Annuity Bonds (estimated) . . . . .	51,404.00	27,624.72	23,779.28
Total Budget as Approved by Northern Baptist Convention . . . . .	\$165,593.00	\$93,458.15	\$72,134.85

### Comparison of Receipts with Those of Last Year First ten months of Financial Year

Source of Income	1909-1910	1910-1911	Increase	Decrease
Churches, Young People's Societies, Sunday Schools . . . . .	\$59,816.18	\$60,729.48	\$913.30	.....
Individuals . . . . .	4,483.70	5,103.95	620.25	.....
Legacies, income of Funds, Annuity Bonds, Specific Gifts, etc. . . . .	23,693.93	27,624.72	3,930.79	.....
	\$87,993.81	\$93,458.15	\$5,464.34	.....





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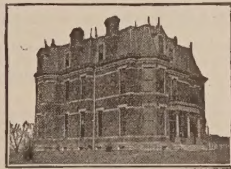
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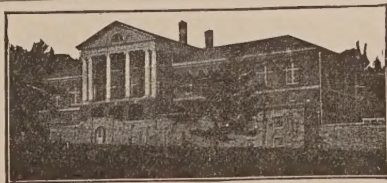
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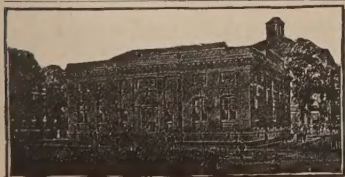


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